PATIENCE
AND ITS
Perfect Work,
UNDER
SUDDEN & SORE
TRYALS.

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PATIENCE
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PERFECT WORK:

Meditated, and Written *that Week* the Deplorable *Fire* was at *London*, and upon *That Occaſion*,

Upon this Scripture

Chap. 1. *James a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve Tribes which are ſcattered abroad, Greeting.*

My Brethren, count it all joy when ye fall into divers temptations,

Knowing this, that the trying of your faith worketh Patience.

But let Patience have HE
perfect work, that ye may
perfect and entire, wanting
thing.

If any of you lack wiſdom,
him ask of God, that giveth
all men Liberally, and upbr
eth not: and it ſhall
him.

CHriſtian Patience is
Subject: and the *Pe*
fect work of *Patience*
4. But as an *Introduc*
on thereunto, I muſt firſt op
ſome things of the words in
1, 2.

¶.

1 As to the PERSONS
writes to, they were [*the Twel*
Tribes ſcattered] that had be
and were bereft of their *inher*
tance, in their *native Countre*
and quitting that, had betak
themſelves to baniſhment; m
titudes of them, (I doe not

all) as appeares Acts 8. 1. *And at that time there was a great Perſecution againſt the Church which was at Jeruſalem, and they were* [*all ſcattered*] *abroad thorowout all the Regions of Judea & Samaria, except the Apoſtles.* And Acts 11. 19. We find them *travell'd as far as Phœnice, Cyprus, Antioch*; who went from thence afterwards into other Countreys. The other Apoſtle who wrote to the *ſame Perſons* comforts them with *this*: (1 Epiſtle 1. v. 4.) That they were *begotten again to a better Inheritance*, then that of *Canaan*, which now they were deprived of.

2. I obſerve, that though theſe had been made, thus ſufficiently deſtitute, and deſolate already, and driven from houſe & home, to ſeek their livelyhoods, with their families, in forraign countreys, that yet ſtill, great and preſſing troubles and miſeries

did follow them, as one wave doth after another; they were continually *falling into divers and ſundry tentations* of all ſorts. God *tryes us every moment*, as in Job; we are *chaſtned every morning*, and *killed*, (that is, in danger of death) *all day long*, as Rom. 8. God had not yet done with theſe.

Job 7. 18. Pſal. 37. 13. Pſ. 44. 22.

3. He utters the *ſtrongeſt Paradox* upon this occaſion that ever was, or can be uttered. And begins with it *v.* 2. *My Brethren, Count it all joy when ye fall into divers temptations.* Thus bluntly and abruptly without any mollifying *preface*, or ſweetning *Introduction* (unleſs that of [My Brethren]) to make way for it. The *fore part* [*Count it all joy*] ſeems to carry a morall contradiction in the face of it unto the *latter* part [*When ye fall into divers tentations.*] And this *latter* ſeems to put an impoſſibility upon

on

on the *former*; which is the *duty exhorted unto*. *Let us conſider every word of each.*

1. Were it ſimply, that they are called upon to REJOYCE: how uncouth is this to men in that poſture and Circumſtance they are ſuppos'd fallen into! Well, but yet Count it *joy* (ſayes he): not only *moderate*, keep in, and ſmother your contrary *paſſions*; which was the higheſt leſſon, that *Philoſophy*, and the *Stoicks*, the beſt of Philoſophers, had taught. But the Goſpel calls upon us *Therefore* &c. or [*for*] and *upon* theſe [*Tentations*] to *rejoyce*. [*Count it joy*] that's the Firſt.

2. *All joy*. The *higheſt joy*: for ſo *all joy* muſt needs be ſuppoſed to be.

3. And this, not when they ſhould

ſhould *ſee* by experience, the glorious *iſſue* and *event* theſe tentations doe produce: But to *Account* it *all joy*, *afore hand*; as if they were poſſeſſed of what God promiſeth ſhall be the aſſured and *expected end*; and to be aforehand as ſure of it, as if they had it already.

Jer. 29. 11.

4. 'Tis not when they are *aſſaulted* with troubles, but when tentations are actually *broken in* upon them, and they lye under them.

5. Nor yet, when they are *led* into them by *ſteps*; or had *met* with them as in their way: But when they *fall into* them. 'Tis a *downfall* he ſpeaks of, and that *ſuddenly*; at once; and utterly *unexpected*, by them.

6. Not when you fall into *one* or *Two*, but into *Many Tentations*: as *elſewhere*, the word [*divers*] *here*, is Tranſlated, 1 Pet. 1. 7. *Manifold*: And *Many* is im-

ἐν πικί-λοις. The ſame word here, and there.

imported *in Manifold.*

7. And thoſe not of *one ſort*, or *kinde*, but [*Divers*] and ſo of ſeverall ſorts, As in *Good name, reproach, revilements*: *Divers* alſo as to their *Bodyes*, *Souls*: their *relations*, and *families*, *Friends*, *wives*, *children*: *Inward*, *outward* man.

8. When you *fall* into them: περιπίπτητε as into a *Pit* and *ſnare*; and ſo they *falling round about* you; ſo as you have nothing to ſtand or leane upon, but *all about you* falls *with* you, and *under you*, ſo as in all outward appearance, ye are ſunk, and *overwhelmed* with the *ruines*.

In this caſe to *Count* IT ALL JOY, to ſhout as men in harveſt, or that have gotten great ſpoyles: when their miſeries are ſo great, that they *cannot be endured*, that yet their joy muſt be ſo great, as more *cannot be expreſſed*. This is the *hardeſt duty*, that

that ever was required of the diſtreſſed hearts of men. And yet God would not require it, if it were not *attainable*; and it is attainable by no other principles, but of *Chriſtianity*. And argues, that our *Chriſtian Religion* (which is the only true *wiſdom*, v. 5.) hath ſo Spiritfull and Soveraign a vertue in it, that it is able to raiſe Spirits up, unto Thus high and glorious a pitch, and *perfection* in this life.

2.

But they might ſay, you have propounded this *hard* and *ſtrange duty* to us: what ground is there, that may *rationally*, and effectually perſwade, and bring our hearts to it? what conſiderations, that may procure us this joy; and how may we be wrought up to it? For *God never gave any commandment, but there was*

a full and ſufficient ground, and reaſon to enforce it.

He gives them *two Grounds*: *One* at the 3. and 4. v. *Knowing this that the trying of your faith worketh patience. But let Patience have it's perfect Work, that ye may be perfect and entire, wanting Nothing.* This is *a Ground*, from what, *in this life. The other* is at the 12. v. *Bleſſed is the man that endureth tentation: for when he is tryed he ſhall receive the Crown of life. This* is the *reward* that follows in the *life to come.* In the *hope*, and *expectation* of *which*, you may *count it all joy*, that Now you are tryed: for the end and iſſue of them is *a Crown of Glory*, which theſe doe work, as 2 Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us, a far more exceeding and eternal weight of Glory.*

I Begin with the *first*, *what ground there is in this life*, to cauſe us to rejoyce in ſuch tentations. This, in the 3. and 4. verſes. [*Knowing*] that is deeply conſidering and weighing *this principle*, of our Chriſtian profeſſion, that *the trying of your faith works Patience*. That's one and the *first*. In which, the Apoſtle *tacitely* ſuppoſeth *this maxime*, and builds upon the ſuppoſition of it; it lyes at the bottom, and yet is enough implyed. It is this: *That to have our Graces, eſpecially to have our Faith and Patience, tryed, and drawn forth and exerciſed in us, to the glory of God, is the greateſt bleſſedneſs of a Chriſtian in this life.*

That *this* is the *bottom Ground*, is evident: For why elſe ſhould he propoſe and hold forth *this*, of all *other*, with a [*For*], or *Particle*

Particle that gives the *reaſon*, of what he had now ſaid? That ſeeing their *Faith* and other Graces, as *Patience* &c. would be *tryed* thereby, That *therefore* they ſhould *count it all joy*. (My Brethren) If we had eyes to ſee, & to conſider it, we might *know*, that *as* to *have grace* that *accompanies* ſalvation, is the greateſt mercy can befall any one in the world: *ſo* to have *that Grace tryed* and exerciſed, and *drawn forth* to the *utmoſt*, is a thing of the greateſt moment, *the greateſt ſpiritual priviledg* that can come to us, after that we have that Grace. And therefore when Trials come, we are to think with our ſelves, *now*, will my graces be tryed; *now*, is that befal'n me which will do it: this ought to be matter of the *greateſt joy to me*. For from this *Ground*, and *reaſon* it is, that the Apoſtle bids them *Count it all joy*.

joy. And *hereupon* it is, (for no other doth he mention here) this alone being the greateſt advantage, that a Chriſtian is capable of, *in this life*: And in *this life*, only it is, that *Grace is exerciſed*.

And the *Reaſon* of it lyes in *this*, that *for Grace to approve it ſelf to God* in a *way of the greateſt well-pleaſing to him*; and ſo as to come to be *approved of by God*. And for a mans *ſincerity*, to have Gods approbation and *teſtimonial*, as to *Abraham*, *now I know thou feareſt me*; *This* is the *greateſt priviledge*, a Saint can have: and *this* ought to be matter of the greateſt comfort. And is our *greateſt Glory*, according unto that, 2 Cor. 10. 17. *He that glorieth, let him glory in the Lord*, which he thereſpeaks inreference untowhat follows in v. 18. *For not he that commendeth himſelf is approved*, but *whom the Lord commendeth*

mendeth. Both which the Apoſtle ſpake, as that which he *comforted himſelf*, withall, yea and *glaried in*, even the *Lords approving of him. Job* alſo comforted himſelf *with this*: Chap. 23. 10. *When he hath tryed me I ſhall come forth as gold.* The Apoſtle ſaith, the *tryal of your Faith is more precious then Gold*: and he ſpeaketh it of the very *inſtrument*, or *meanes*, by which, your Graces are tryed; the *very Chalcining Pot*, or *the Fire*, whereby it is tryed (τὸ δοκίμιον his word is) Even *that* is more precious then gold. Then *much more the Graces that are tryed.* And therefore the Apoſtle by his τὸ δοκίμιον intends, and means, theſe very *afflictions*, and *tentations*, by which we are tryed: *They* are the *Refiners Pot*, and *Fire.* You would rejoyce, if you had ſo *much gold* given you: Then rejoyce, that you have *ſo much afflictions*,

Δοκίμιον *eſt id per quod fit explaratio*, Grotius in Verba: and ſo it differs from Δοκιμὴ which notes the *iſſue*, the *experiment*, or fruit upon tryal (ſee the ſame *Grotius on Rom* 5. 4.) even as χριτήριον from χρίνω.

affliction, to try your Gold. That your graces are ſo highly valued by God, is the reaſon, why he tryes them; he would not be at the pains and coſt of it, elſe. And *they being tryed*, and holding to be right and true gold indeed, they have thereupon *his approbation* upon that tryal; and he ſets his *Royal Tower Stamp*, and mark upon them; ſecretly in this life, and the ſame will openly *appear*, to all the world, at latter day, ſo in 1 Pet. chap. 1. 6, 7. *Wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations.* That *the tryal of your faith, being much more precious then of Gold, that periſheth, though it be tryed with Fire, might be found unto* [*praiſe, and honour, and glory,*] *at the appearing of Jeſus Chriſt.* It will be found *unto praiſe, then*: but it is

unto

unto praiſe, *afore God, now*, as much as it will be, *then*.

He mentions *Faith* [*For the tryal of your Faith*] in the firſt and chief place, as *that grace*, which is the moſt tryed; and as *that*, which being tryed, ſets all the reſt on work. (I need not much inſiſt on it) It is *Faith*, that ſhall be *counted for honour and glory* at that day, having been tryed. It is *Faith* which *bears*, and by which we *bear* the ſtreſs of *all tentations*. It is *Faith*, by which we *overcome*, 1 John 5. *This is the victory which we have over the world*, *v.* 4. *even our Faith. Who is he that overcomes the World? He that believeth*, &c. v. 5.

2.

A *ſecond* and more *particular Principle*, or *Maxim* (which concerns *this life*, and ſhould cauſe us to rejoyce) is, that *Faith*, *be-*

ing tryed, works PATIENCE and that if Patience have its perfect work, it will make us perfect Christians. [*But let Patience have her perfect work, that ye may be perfect and entire wanting nothing.*]

He enlargeth no further upon *Faith*. Onely gives it, the *honour*, that it is the *mother Grace* and of *Patience* especially, when it self is tryed. But he hath no sooner mentioned *Patience* but he runs out upon *That* and falls upon the greatest *Encomium*, and *praises* of it. *Let* Patience *have its perfect work, and it will make you perfect.* Now there is no occasion, or room nor *work for Patience*, unless there be *Tentations*. And Patience its work is but so far as the *affliction* proves to be. So then, his *second* Argument runs upon *this principle*. That the full work of *Patience* in our souls is

is of all other Graces, the *higheſt perfection* of a Chriſtian: and therefore *count it all joy to fall into tentations*: for thereby you will have *that grace*, drawn forth to the fulleſt length, wound up to the higheſt peg; which is not done, *unleſs tentaons be anſwerable*. And in all your tryals let it but have its ſwindge, its perfect work, and it will make *your perſons perfect*, that is, *as perfect*, as in this life, you can be made.

Q.

Queſt. *But in what reſpect doth it make us perfect?*

Anſw. Not only in this ſence (for there is a *double ſence* of that ſpeech) Either, 1. As if when we had exerciſed all other Graces, but yet have not had occaſion for *this* one; that when *this* ſhall be *added*, that *then*, they ſhould be *perfect* Chriſtians. But

this is not the meaning, for this may be ſaid of *any other Grace*: As if a man hath exerciſed *all* other *Graces*, if he begins to exerciſe any one *new Grace*, it may be ſaid there is *a perfection* in this reſpect. As when he ſays to the *Corinthians*, *As you have abounded in every other Grace, ſo abound in this alſo*. But there is another ſence, and that is his ſcope here, Which is not to extol a perfection in *common* with other Graces, but a *ſingular perfection* to be attributed to *Patience*, that in this reſpect, it makes a man eminently *perfect*. For his ſcope is to comfort them againſt the *greateſt trials*, and occurrences of their lives, [*Tentations*:] And therefore a *ſingular* and ſpecial Encomion is attributed herein, unto *Patience*, which is the ſhield againſt them.

2 Cor. 8. 7.

My Brethren, to give the full ſence of this, I will make a *ſuppoſition*.

poſition. Suppoſe a Chriſtian to have had the priviledge, to have lived in the exerciſe of *all Graces*, in a way of *acting*, or of an *active life*; As to have lived in *ſweet communion* with God, and to have walked *in the light of Gods countenance all the day:* Pſal. 89. 15
And withall to have had the opportunity of *doing good*, and accordingly to *have done much good*, in an active *Way*: as having been abundant in *good works*, holy *duties*, *Praying*, *Reading*, *holy Conference*, &c. But yet all this while with a *freedom from ſuffering*; ſo as he hath not had the *ſuffering part* yet; ſo as there hath been no *need* for, or *uſe* of *Patience*: Suppoſe *another Chriſtian*, who hath been *obſtructed*, & hindred, and kept from ſuch an *active life* of doing good, with that freedom ſpoken of, but the diſpenſation of God, hath diſpoſed him to a *ſuffering life*, *all his days*, and

confined him thereunto, and therein *his Patience* hath been exercised *under all sorts of temptations*: And then withall suppose that *Patience*, with all those *gracious dispositions* of heart that are proper to it, hath had its free and full passage, thorow his heart (such as I shall hereafter describe) hath had its *operations*, all sorts of ways, according as his afflictions have been. *This alone would so draw out* and exercise *all* Graces, and *head* them that you would say, *this man is a perfect Christian*; shall I say more perfect then the other? at least the text says, that *this makes him a perfect man*.

Or again, if you will suppose one that hath *been very active* in the foregone part of his life, and done God great service, with an enlarged heart; and that at last after he *hath done the will of God*, further to crown all, God wi

will exercise this mans *Patience* with *great sufferings*; and draweth it forth according to these his tryals, that man *is perfect every way*: and he lack't till then, that *which is his greatest perfection*: and he was not before, every way accomplish't.

For *Proofe*: That *Patience* is the eminent *perfection* of a Christian.

2.

1 TAke the Instance of our *Lord and Saviour Jesus Christ*. What was Christs *perfection?* He had been perfect in all *active obedience*, compleat in *all Graces*, yet the *Glory of his perfection* is put upon his *sufferings* and his *Patience*, Heb. 2. 10. *For it became him for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their*

their ſalvation [*PERFECT throngh ſufferings.*] This of *Patient enduring* was, *that*, which enhaunſed and exalted his obedience ſo, Phil. 2. *He humbled himſelf and was obedient to death, &c.* This of patient enduring was *obedience learned*, Heb. 5. 8. *Though he was a Son, yet he* [*learned obedience*] *by what he ſuffered. The Active part of obedience* was *natural* to him, he being as the *Natural Son*, the *Holy One* of God: having the *Law of God in his heart*, and it was his *delight, his meat and drink to doe his will.* That is, this was natural to him: But for him to ſuffer, *who was the Son*, and ſo to be *patient* in ſuffering, who was ſo great a Perſon, this was to be *learned*, as that which was improper for ſuch a Perſon, *The Son*: And yet (as I may ſay) *this* perfected the natural accompliſhments of him; this was a

Pſ. 40. 8.
Heb. 10.

leſſon

leſſon *out of the rode*, utterly uncouth, and extravagant; He muſt goe to ſchoole therefore to *learn* this: For ſo that text implyes, *this* he was to *learn*, as that which would *perfect* him, above all. And ſo indeed to this purpoſe, it follows in the 9. ver. *Being made perfect*, that is by *what* he *ſuffered* (as in the verſe afore, and chap. 2. He had alſo ſaid.) And as that which did *perfect* him, more then all his *other obedience*, and rendred him more *acceptable* to his Father: Now it was his *Patience*, and *enduring*, wherein, *that* his *obedience* Principally lay: which accordingly is ſo often ſpoken of him, as Heb. 12. 2, 3. *He endured the Croſs*, and v. 2. *He endured ſuch contradictions of ſinners*, v. 3. the ſame *word* that here is uſed for *Patience*: that the *Verb*, this the *Nown*. *Enduring* is put to expreſs *Patience*: And is the *word* uſed

uſed up and down the New Teſtament, and in this Epiſtle moſt to expreſs *Patience* by, as chap. 1. v. 12. chap. 5. v. 8, 10, 11. Now Chriſt did ſo *endure. He was led as a ſheep to the ſlaughter, he opened not his mouth.* Hogs cry, but ſheep make no *din*, when led to the ſlaughter; or when their throats are cut. And this was Chriſts *Proper*, and *Super perfection*, who is therefore propoſed as an example of *ſuffering* and *Patience*, to us, and likewiſe of that *glorious end* and *iſſue*, of it, in theſe words of that chap. 5. 11. *Ye have heard of the patience of* Job. [*And you have ſeen the end of the Lord*] namely of the Lord CHRIST. Which many of theſe *Jews*, he wrote to, had *ſeen* with their eyes; or it was tranſacted in their times, and ſo in their view: they *ſaw him ſuffer, and they ſee him crowned with Glory and Honour*, Heb. 2. That was

was the END of our *Lord*, and his *ſufferings*, which made him *perfect*.

And as it was Jeſus Chriſts perfection, ſo it was of the moſt eminent Saints. Look again into this Epiſtle, chap. 5. v. 11. and you find the primitive principle that was in *Vogue* to be, [*Behold we count them happy which endure*] (it is ſtill the ſame word which is uſed for *Patience*, as was ſaid) that is, *we* Chriſtians generally eſteem them the happieſt men in the world, that are moſt exerciſed with ſufferings, and armed with patience to endure them. They *are happy* to a [BEHOLD!] and ſo to *a perfection*, in our common eſteem. *Behold WE COUNT them happy*. It was a *common cryed up maxim*, amongſt them in thoſe Times, and the thing it ſelf in greateſt requeſt.

Then 3. *Take the Prophets for an*

an example (says he) chap. 5. 10. He commends *them* also for their *Patience*, as well as for *their Prophecies*: And though he describes them by this Character, and *Periphrasis*, that *have spoken in the name of the* Lord: yet that was but to set out and celebrate the example of their *sufferings* and *Patience*, the more. He sets the *Crown* upon the head of that Grace: Nor doth he mention any of the good they had done: Nothing of *that*, but their *sufferings* only. And then by name he instanceth in *Job*. God boasted of him to *Satan*, for his former *active life* in holiness: but you have no mention of that by the Apostle, nor in the New Testament, but he cryes him up for his *suffering*, and his *Patience* only, as that which had endeared him to God, more then all the former part of his life.

Lastly,

Laſtly, take the *Apoſtles*: The Apoſtle in the *Revel.* puts it into his *Coat of Armes*, as a *piece* of his *Nobility*, and a part of his *Herauldry*. *I John who am your Brother and Companion in Tribulation, and in the Kingdom [and Patience] of Jeſus Chriſt.* Rev. 1. 9.

Now upon all theſe grounds, if you be *true*, and *right Chriſtians*, and *know* (as the Apoſtles word is) how to put a due eſtimate upon what is your *greateſt intereſt and priviledg* in this *life*, (viz. the *proof and tryal of your Graces*, and of *this Grace* of Patience above all, as the *higheſt perfection* of a Chriſtian; yea of *Chriſt himſelf*; and which was the moſt eminent *praiſe* of *Prophets* and *Apoſtles*) if you *value* your being rendred, moſt *pleaſing* unto God, then count *it all Joy* when you thus fall into *tentations*. For now you have *God* and

and *Christ*, the *great*, the chief *Master Orderer and Designer* of these *conflicts*, setting his most gracious eye upon you, pleasing himself to behold how valiantly, wisely, and gallantly, you behave, and acquit your selves: He sits in Heaven, as the great *Spectator* of these Justs and Turnaments, which are to him as *Spectacles* which are sports to us: to which the Apostle alludes, 1 Cor. 4. 9. *For I think that God hath set forth US the Apostles last, as it were appointed to death, for we are made a spectacle unto the World, and to* Angels, *and to Men*. Rejoyce therefore as *good Soldiers* would, to enter into these Lists, in the sight of their *Great General*, and Emperour, whom they have given themselves up to please. Thus 2 Tim. 2. 4. *No man that warreth entangleth himself with the affairs of this life, that he may* [PLEASE HIM

HIM, who hath choſen him:
TO BE A SOLDIER.] Therefore get your hearts free and looſe from all thoſe entanglements, that ariſe from adherency to the things of this world; from inordinate paſſions that cleave unto the things of this life, which will hinder and weaken you, as to a *patient bearing* the loſſes and croſſes you meet with, in it: *Knowing* alſo, that you cannot *pleaſe the Captain of your ſalvation*, nor approve your ſelves, *more* to *him*, then by a *patient endurance*, which is, in the words afore that paſſage, in that place to *Timothy*, exhorted to, v. 3. *Therefore endure hardneſs as a good Soldier of Chriſt.* And in its Coherence, this follows,[*it pleaſeth your General to ſee it.*] And in the 1. of *Col.* he firſt, in the General, prayes, v. 10. *That they might walk worthy of the Lord* unto *ALL PLEASING.*

Which Pleaſing, as it conſiſteth in *fruitfulneſs* in good Works, or *the active life* of a Chriſtian, [*Being fruitful in every good work*] in the ſame verſe: *So, in being ſtrengthened with all might unto all patience, and long-ſuffering*; as *that*, which is the *ſecond*, and *chiefeſt, and moſt glorious part*, that a Chriſtian is to perform, to conſummate the other; And which therefore requires a more *glorious power* to work it, then the former, the Active part did, as verſe 11 ſhewes: *Strengthned with all might*, [*according to his glorious Power*,] *unto all Patience, and long-ſuffering*.

Thus much for the opening of the words, in Order to that I am more ſetly to handle, which followeth.

II. Section

II. Section.

I have Three GENERAL HEADS to treat of.

1. *What Patience is.*
2. *How Patience is wrought.*
3. *What it is for Patience to have a perfect Work.*

I. HEAD.

What the Grace of Patience is.

Q.

TAke it at *large*, that is, in the *full Comprehenſion* of it.

It is a conſtant perſiſting, whether to doe the will of God without fainting, or to ſuffer the will of God with *ſubmiſſion*, and *quietneſs*, and *cheerfulneſs*, to the

end of a mans dayes. And thus taken, it respects *doing* as well as *suffering*. The *good Ground* is said to bring forth *its fruit*, *Al* its fruit with *Patience*, in the Parable of the Sower. It respects,

2.

First, *Doing the will of God* Rom. 2. 7. To them *who by patient continuance* [*in well doing*] (The Greek is *The Patience of good work*) *seek for glory and honour*, &c.

And the *Reason*, why *Patience* is required to every good work is because there is *a difficulty* that accompanies every *duty*, and to the putting forth of *every grace:* that we *need have Patience* to perform *the duty constantly* and to *continue* in the practice of *that grace:* There is a *difficulty* not only from our *own corruption*, unto which the *Commands of God are grievous*; but from the cir

Patientia ita Dei rebus proposita est, ut nullum præceptum obire quis possit à Patientia extraneus. Tertul. De Patientia.

circumſtances of times, places, perſons, we live in, and amongſt, though they ſhould not perſecute. As not to *run into the ſame exceſs of riot*, to ſpeak or doe what, we know, doth not pleaſe the company we are in: Thus to be *Chaſt* in *Sodom*, was to *Lot* a tryal: to *condemn the world*, by a *different carriage*; as in being ſtricter then others on the *Lords* Mat. 5. 47. *day*, or *in family duties*, &c. to croſs the ſtream: to be *ſingular*, and the like. Heb. 12. 12. *Lift up the hands which hang down, and the feeble knees: Wherein* I obſerve, that in *doing good* in any kind, we are not only *lame* creatures, and walk as thoſe that halt, which breeds an *aukerneſs*, unto any duty: but further, we are apt by *reaſon* thereof *to turn out of the way* (as there) if rugged: The members we ſhould *walk* withall are *feeble*: our *hands* we ſhould act with, are

hanging down: And ſo the per-
formance hath a difficulty. To
goe up the *hill* of good duties
(though private and perſonal)
without wearineſs, to keep
ſtrait paths, not to pick and
chooſe our way, and not to baul
the *way*, or work, which God
Eccleſiaſt. 9. 10. *finds us to doe:* eſpecially not
to *faint*, towards the *end*, when
we come to the *brow of the hill*.
Theſe all have a weariſomneſs
in them. Now that which prin-
cipally *heartens* and *ſtrengthens*
us to all this, is *Patience*, as in
v. 1. he had prefaced, *Let us run*
with Patience the Race that is ſet
before us: we need *Patience*, for
every ſtep of it, in *doing* as well
as in ſuffering; And in the verſe
immediately afore that exhorta-
tion now opened, ('tis verſe 11.)
the Apoſtle puts and devolves
an *even* and *quiet* walking, up-
on *Patience*, obtained firſt by
ſuffering, in theſe words. *Now*

no chaſtening, for the preſent ſeemeth to be joyous, but grievous: nevertheleſs afterwards it yieldeth [the peaceable fruits of righteouſneſs] unto them which are exerciſed thereby. So as a *quiet* reſolute and ſtrong performance of all the *duties of righteouſneſs*, is from *Patience*, and is much the fruit of that *Patience* we get by chaſtiſements. The *ſuffering life* helps and contributes much to the *active life*: for as there is a *Patience* required in *doing Gods will*, ſo *ſuffering his will* fits the heart for it.

But this of *Patience* in *well doing*, is not in ſtrict ſence, *that Patience*, which is here, in my text, to be underſtood.

Patience is therefore, Secondly, *The ſuffering the will of God* in any kind. And *this*, doth Patience eminently reſpect: And that is the Renowned *Patience* which we almoſt every where

meet with, and which the Text calls for; *ſuch*, as when *ſudden and unexpected Tryals* and tentations (which they fall into) fall out, as v. 2. And ſo is not meant of the *difficulties*, that accompany our ordinary conſtant way of perſonal *walking*, in performing the duties of our *holy profeſſion*.

Q.

Object. But you will ſay, My ſufferings are not *for the Goſpel* (as theirs here intended were) but they are meer *providential accidents*, that have fallen upon me, out of common providence, and but ſuch as befal wicked men: they are not from outward perſecution, for *Chriſt ſake*, or my profeſſion, but *from Gods hand*.

Anſw. I ſhall anſwer *this* here, *once* for all.

1. The *words* of this *very Text*

Text, may ſomwhat relieve us herein: for it is [*tentations*] at large, that are ſpoken of; and *tentations* ariſing from ſudden downfalls into miſeries, and ſo of any kinde: he doth not altogether *reſtrain* it, to temptations by *perſecution*: (though they are mainly intended:) but it may, and ought to be extended, to other providential occurrences: And the word ὑπομονὴ uſed for *Patience*, ſignifieth *a remaining under any preſſures unbroken*, and *whole*; be they of what kind ſoever. It reſpects indeed afflictions mainly, *for the Goſpel*, yet not *excluſively*, to afflictions in common.

2. In the proſecution of this Argument, the Apoſtle doth, manifeſtly, carry in his eye, other Tentations, or ſufferings, then from Perſecution, as appears from the Examples he alledgeth, to preſs them, to this *Patience*.

For

For among others, and above all others, he brings the instance of *Job* and *His*, by Name only, as well as of the Prophets in Gene-
Mat. 5. 12. ral, (*whom* Christ says, *they persecuted.*) Thus chap. 5. 11. *Ye have heard of the patience of Job.* His alledging the *Prophets*, is but a *General*, v. 10. *Take the Prophets* (not naming any) *for an example of suffering, and of Patience.* But that of JOB singularly, and by name: Now surely he would not cite His most eminent example, to confirme his Exhortation to this *Patience* he intended, of one, whose case did not come within the compass, and dint of his Exhortation. Let us therefore have recourse to *Jobs* case, and *story*. His *losses* were but *providential* from God. The *Sabeans*, and *Chaldeans* plundred him of his *goods*, and *slew his servants*. And *the fire of God*, (or from God,) *is fallen from heaven*,

ven, ſo his meſſengers tell him, chap. 1. v. 16. 'Tis true, 'twas the *Devil* out of ſpight, that moved them that did it: but they did it, not in a way of *Perſecution*, but as *common enemies*; As when the *Clangs* of one countrey break in upon another. But it was *God*, and the *Devil* agreed it together: yea, and 'twas God gave firſt occaſion to the Devil, to move him to have leave to doe it. So as that was not, for the Goſpels ſake in way of Perſecution: nor did *Job* at all know of that tranſaction between God and Satan, not all that while his Patience was in the exerciſe of it: But took all as the hand of God, though extraordinary.

2.

If you now ask *a deſcription of Patience*, as it thus reſpects *ſuffering the will of God*.

We muſt give it, as it is in the Word

Word of God, in the *height*, for *that* is the *Rule* it self that directs to it: and not lown it, to what is found *in our hearts*. And yet that which afterwards followes, and will confirm every tittle of it, is drawn mostly, *from examples* of the *Saints*, either in the *old* or *new Testaments*: which shew that it is attainable, though with allowance to *defects*, which accompany all Graces in this life.

The Description of Patience

It is a constant, thankfull, joyfull enduring, with perseverance to the end of a mans life, *all the tryals that are grievous; how great, how long, how hopeless soever as to coming out of them: mortifying and compescing the inordinacy of opposite passions, as Fear, Grief, Care, Anxiety, which will arise upon such afflictions: with submitting to Gods will, for Gods glory,* and *his good pleasure, sake: still blessing and sanctifying*

ing

ing God, in all: waiting on God, and relieving ones ſelf by Faith, in what is to be had IN GOD, and FROM GOD, in communion with him, and from his love, in this life: *In expectation alſo of that Glory, which is the Reward,* after this life ended.

I might, in this place, confirm *every word* and tittle of *this deſcription:* either, out of *Examples* of holy men, or the *Rules* which the Word gives. But I omit the ſet collection of ſuch *proofs* here: becauſe that, ſcatteredly, up and down, in the particulars that follow, this will be found performed.

II.

II.

GENERAL HEAD.

How Patience is wrought.

℣.

BRethren, while I ſhew you *how Patience is wrought*, I do withall ſhew you the *way* and *means* to *obtain* it. For by *the ſame*, it is *wrought*, by *the ſame* it is *nouriſhed*, and maintained. And I ſhall not goe out of the *Text*, for this.

There are *two principles* here that *work Patience*. The *firſt* is *FAITH*, verſe the 3d, *Knowing this, That the trying of your* [*Faith worketh*] *Patience*. And becauſe in Gal. 5. 6. It is ſaid, *Faith worketh by Love*: that is, Faith worketh by Love whatever it worketh: Therefore we muſt find alſo, that *LOVE work*

Patience

Patience. And that you have in the 12. v. too, *Bleſſed is the man that* [*endureth temptations*] *for when he is tryed he ſhall receive the Crown of life, which the Lord hath promiſed to them* [*that love him.*] Why doth he put in [*to them that love him*] whileſt he ſpeaks of *him that endureth Tentations*? But becauſe it is *Love* inables a man to *endure temptation.* So that *Faith* in the *firſt* place, and then *Faith working by love* in the *ſecond* place, works *Patience*, or *enduring.*

Admonet Victores omnium Tentationum fore, qui Deum amant. Nec aliâ de cauſâ nos animo deficî cum tentamur, niſi quia prevalet MUNDI AMOR. Calvin: in Verba.

And the confirmations of theſe *Two*, will give Proofs to the latter *parts* of that *Deſcription* I gave of Patience, to wit, *Thoſe of the Souls relieving it ſelf by Faith, by what is to be had in God*, &c.

Q.

First, how *doth Faith work Patience* ?

Answ. *First*, in *the General*, Faith is *the substance of things hoped for*: and indeed of all things that are revealed in the Word. That is, It makes them *subsistent and real* to a mans Soul. *Faith does this*, as the eleventh to the *Hebrews* shews. And thereupon *Faith* hath *all the Motives*, and *Considerations*, that the whole Word affords, All which it brings in to the Soul, and makes them subsistent to it, to support it in tryals. *All is let in by Faith*: that is the *Tunnell* that fills the vessell. And by thus bringing home to a mans Soul, all the Considerations the Word affords, which may induce a man to *Patience*, *it works it*.

This is but *General*.

These *Considerations*, in the Word, are *infinite*. And I cannot stand to instance. I will only give what are *most proper to Faith.*

First of all, Faith hath a *privative emptying work*: it empties the Soul, of all its own *worth and righteousness*, and *excellency* in its own eyes; and gives *a through sight*, unto the Soul, of the *sinfulness of sin*, of its *spiritual sins*, and *contrarieties* of ALL in its self, unto *Holiness* and *Faith*: And withall fully convinceth it, of its *just deserved-ness, to be utterly destroyed*: and therefore much more of its *due desert* of all, or any *Afflictions*, whatever; they being *any*, or *all* of them far *less then destruction* it self. And in the sight and sense of these, *Faith* lays the Soul a *poor empty*, naked wretched CREA-

TURE, in all *Spiritual* reſpect both in the ſight and *preſence* of *God*, and in its *own eyes*. And th helps greatly towards *workin Patience*. You ſhall obſerve in that *golden chain* of Grace whereof each latter link de pends upon the former, Ma 5. v. 3, 4, 5. How *poverty of ſpi rit* is plac'd firſt, *Bleſſed are t poor in Spirit*, that is, That a emptyed of themſelves, loo upon themſelves, as *having n thing*, *deſerving* nothing, *able do* nothing, ſpiritually. And th *true poverty of Spirit*, th have from *Faith* wrought: F *bleſſedneſs* is only pronounced *them that believe*, and of t *fruits of Faith*, in them; accor ing to *that*, Rom. 4. 7, 8, Then *Secondly* follows, *Bleſſ are they that mourn*, namely, f their ſins; that in the ſecond pla And then *Thirdly*, *Bleſſed are t meek*, that is, thoſe who in t

ſig

ſight of their poverty and ſinfulneſs, lye at Gods feet, ſo ſubdued and affected, as God may doe what he *will to them*, or *with them*. Thus it is with them, when, they are thus *emptied*, which is when they have ſeen their ſins, and deſervedneſs to be deſtroyed, and are humbled for them, and mourn for them. Theſe foregoing diſpoſitions work *meekneſs*, *ſubmiſſion* to God: They have nothing to ſay againſt whatever he ſhall doe; but to *juſtifie God* in all, and to *condemne themſelves*. And all theſe make them willing and Patient to *take* any thing *well*, at the hands of God. It is an excellent ſpeech (to our purpoſe) of the *Church* in that humbled frame of heart, you find her in, Lam. 3. 39. *Wherefore doth a LIVING man complain, a MAN, for the puniſhment of his ſin?* The

Church expreſſeth it as the mo
brutiſh improper *incongruity*
unbecoming *a man*, ſuch as ther
could not be imagined a greater
What? for *a man* to complai
and think much at the puniſh
ment of his ſins; *A man*, to *mu*
mur (as the word is) againſt *God*
a ſinful man, againſt the ho
God, his *righteous Judg*! (And
is certain that *thinking much*
the *ground* of all *impatiency*: An
on the contrary, a *ſubmiſs* ten
per of *Spirit* unto God, is t
ground of all *Patience*.) But wh
doth ſhe put in, beſides, to co
vince ſuch an one, of the fol
injuſtice, and iniquity of it, th
he is a *living* man, *why do*
[*a LIVING*] *man* complai
Art thou *alive*? *Art a living m*
ſtill in this world? Then haſt th
little cauſe to complain, wha
ever thy miſery be. Whilſt th
art alive, thou art not deſtroy
Conſider, how *Hell*, and Deſtr
ctio

tion is thy *portion*, and the due punishment of thy sins: And so thou hast infinitely *less* then thou *deservest*; and therefore thou hast no Reason to complain. The *Church*, out of her own sense and apprehension of this, had said before, v. 22. *It is of the Lords mercies that* [*WE*] *are not consumed.* She saith not, that our Goods are not consumed, or that our *Houses* are not burnt (For indeed, that was the Churches very case when she spake this: *Jerusalem was burnt*, their Women ravished, their Goods plundred, their Bodies famished, as you had in the same *Lamentations*, almost every where.) But yet there was a remnant of *Persons*, *who were not consumed*, and this said she, is of *the Lords mercies*, his tender *mercies*, out of his *bowels*, as the word there is: And this being less then *Destruction* being *consumed*, is her *Reason*

ſon for that expoſtulation fore
mentioned, v. 39. As alſo of *tha*
her ſo great ſubmiſſion, from tha
v. 22. unto the 39. verſe. Yo
find the very ſame to this, as
ground of *Patience*, expreſſed el
where, after the captivity ende
Ezra 9. 13. *Thou our God ha*
puniſhed us [*leſs then our iniqu*
ties deſerve] *after all that is co*
upon us for our evil deeds (ſ
they) *and for our great treſpaſſe*
Shall then a *living man* compla
for the puniſhment of his ſi
when it is ſo infinitely, far le
then he deſerves? This conſid
ration works Patience, as it ha
reaſon: If a man deſerves to
Hang'd, *Drawn* and *Quartere*
and he is but burnt in the han
ſhall this man complain? let th
man down on his knees at t
Bar, and thank the Judge,
Prince, that he had not his d
deſert; The Gallows. And th
conſideration of *this* is *that* alſ
whi

which makes a man *accept the punishment of his iniquity*, as you have it in Levit. 26. 41. *If ye accept the punishment*, &c. That is, if ye kiss the Rod. And what makes a man come to accept the punishment of his iniquities? Oh the punishment of my iniquity, is infinitely far less then I deserve, For (thinks he) *Damnation is my portion.* This is the first thing that works Patience, the consideration of our own deservedness to be destroyed, and *this is from the emptying work of Faith.*

Secondly, *Faith brings home to a mans Soul the dominion* of God, and the *Soveraignty of that dominion*, over a mans Soul and Person, to doe what he will with them; and that may very well hush and quiet a man. In the ninth of *Job* 12. *BEHOLD HE TAKETH AWAY* (destroyes City, a Nation, suppose, as in the

12. chap. v. 23. *He increaſeth the Nations and deſtroys them, enlargeth the Nations and ſtraitens them again*) AND WHO CAN HINDER HIM? (as in that chap. 9.) *And who will ſay unto him, what doſt thou?* As it followes, *If God will not withdraw his anger, the proud helpers ſtoop under him:* Or the *helpers of ſtrength* (as in the *margin*) *they bow under him.* He took away your Goods, and who could hinder him? The Fire burnt the City, notwithſtanding all the Inhabitants that were intereſted and *able* to have quencht it; yea the *ſtrong helpers*, ſtood helpleſs looking on, weeping, ſhaking their heads, and crying Alas, for why! *Who could hinder him? they* ALL *bowed under him.* And again, Job 34. 31. *Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more.* For as v. 33. *Should* [IT (th

(the *evil*, or the *good*, he is pleaſed to bring on thee) *be according to thy minde?* (Hebr. Should it be *from with thee*) that is, from what is in, and with thee? muſt he ask counſel firſt of thee, & know what thy mind is? *He will recompence it* (or diſpence it as he pleaſeth) *whether thou refuſe, or whether thou chooſe*, that is, whether thy mind be for, or againſt it: *And not I.* (*This*, is the ſpeech of *Elihu*, in the Perſon of God, and on his behalf) That is, ſhould'ſt thou diſpoſe of all theſe things for me, [*and NOT I*] my ſelf? (ſays God.) This may, and muſt ſilence all, and every man, as well as it did *Job* there: For it follows, *Therefore ſpeak* (if thou haſt any thing to ſay againſt this) *what thou knoweſt*: As if he had ſaid, this is not to be contradicted, but to be wholly ſubmitted to.

But my Brethren, *Faith brings home*

home to the heart, a meſſage of an higher *Soveraignty*, even of love from God born to you, and tels all you, that ſincerely profeſs an intereſt in God, that God hath ſhewn his abſolute Dominion already, towards you, in ſaving your Souls. (It is an abſolute Dominion, *that*, as *Rom.* 9. ſhews.) And what elſe is the meaning of that ſpeech, *I will be merciful to whom I will be merciſull*? It is a ſpeech of *Dominion*. Well: Hath God ſhewed his Dominion in ſaving thy Soul with difference, hath he ſhewn it on *this*, the *good ſide*? Then truly thou maiſt very well give him leave to exerciſe his Dominion over *all* elſe that *thou haſt*; thou maiſt very well be content, He ſhew his Dominion upon thy *lumber*, and thy *appurtenances*. He might have ſhewn his Dominion in deſtroying both your *Goods*, and *Souls* too, as he did the

Sodomites,

Sodamites, when he burnt their City.

But Thirdly, *Faith brings home the love of God*, the Souls intereſt in God, with a Communion and fellowſhip with God; which may well ſerve to ſtrengthen *Patience* in the greateſt Diſtreſſes. This you ſee in *David*, at *Ziglag*, when the *City* was *burnt*, (I therefore inſtance in it) and his *Goods all plundered*, and his *Wives* carryed away: And *David was greatly diſtreſſed*, the people talking of *Stoning him*: *Then*, it is ſaid, *But* David *encouraged himſelf in the Lord his God*: His intereſt in him, and the coming in of his love, as being *his God*, did hearten and ſtrengthen him againſt all, 1 *Sam.* 30. 6. Likewiſe, in extreamity of famine, when there was not bread, nor Oyle, nor Wine, nor meat to eat, this wrought the like, Hab. 3. 17, 18. *Although the Fig-tree ſhall not bloſſom*,

bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtall. Here are all thoſe things enumerated, as wanting, that are the *means* to ſupport *life* and *nature*, (and it is the want of *food* and *raiment* for *you* and *yours*, is that you fear in the loſs of your goods, and loſs of your lively-hoods) YET (ſays he) *I will rejoyce in the Lord, I will joy in the God of my ſalvation.* A man hath *all in God*, afore him ſtill. And Faith brings home all in God, or carries the heart out *unto God*, to fetch in comfort from him, in theſe the greateſt extreamities. Thereare two things there diſtinct. He *firſt*, ſays, *He will rejoyce* [*in the Lord,*] Even in what the Lord *is in himſelf:* A *God bleſſed for ever, Amen!* And, *If God be hap-*

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py and bleſſed for evermore, I cannot be miſerable, ſays that Soul, that can rejoyce in this, that *However God enjoyes a perfect bleſſedneſs*; And I doe ſo rejoyce in *that*, that whilſt God continues to be God, and theſe apprehenſions and diſpoſition of heart, doe but continue in me, I have enough. The *ſecond* is, that he is my God, *the God of my ſalvation*; ſo Habbakuk, *I will joy in the God of my ſalvation*: And then to be ſure, *while he is happy, I ſhall be happy* indeed; *The Lord is my portion ſaith my Soul*, Lam. 3. in the midſt of thoſe troubles. The Lord help us to Faith!

My Brethren, the *love of God* brought in by Faith, will help a man to *bear up* under any condition. You know that place, *Rom.* 8. He had triumphed in the love of God, v. 31. *If God be for us, who can be againſt us?* and

and v. 35. *Who ſhall ſeparate us from the love of Chriſt? ſhall Tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or ſword?* Mark his *reſolution*, expreſſed thereupon, in v. 37. *NAY, IN ALL THESE THINGS we are more than Conquerours* [*through him that loved us.*] That ſpeech, *Nay in all theſe things*, &c. is a triumphant ſlighting of *all* he had reckoned up, and it was, *all* any way formidable, or that might be judg'd oppoſite to our comforts in this world. And yet ſpeaks at that rate, as if *Faith on the love of God and Chriſt, ſcorned ſuch low, and weak, and poor adverſaries*, as not enough, or not of might enough for them to try their ſtrength upon: and is, as if he had ſaid, *are theſe all*, that come out againſt us, and threaten to hurt us? But are theſe all, *indeed*? *NAY*, then ſays he, if theſe

be

be all, we are ſafe enough, *We are more then Conquerours in all theſe:* But how comes this to paſs? 'Tis added, *Through him that loved us.* Not only in that he loving us, joyns his ſtrength to ours, to ſupport us: But it is alſo meant *Objectivè*, that the *love* of God and Chriſt *coming* in *freſh* upon our hearts, thè apprehenſion of that is ſufficient; and in that reſpect he ſays *through him that loved us*: 'Tis *Objective* ſpoken, of Chriſts love, as it is the object of our Faith, and not only *aſſiſtenter*: We are more then Conquerours, *through his love taken in*, by us, and *ſhed abroad in our hearts*; *and by reaſon that his love* comes in, and ſupports us under all, and helps us to Conquer all. As *Faith* hath all in God to rejoyce in, and ſo helps the Soul to *Patience*: So eſpecially it hath *his love*, in all ſorts of diſtreſſes.

Fourthly,

Fourthly, *Faith* tells us *that there will be a good iſſue of all, as to the other world*; yea and in this world alſo, in ſuch things that relate to that World. *Luke* 21. 18, 19. He had ſpoken afore in that Chapter, of the greateſt diſtreſſes that could befall men (as, if you read the verſes before, appeareth) and alſo of ſuch as ſhould fall upon *the people of God* amongſt them perſonally, as well as upon the *Nation of the Jews* in their finall deſolation: And beſides that common Calamity which befell the people of God with the reſt of that Nation, he ſays, *over and above, they ſhall firſt lay their hand on* [*you*,] v. 12. *And perſecute* [*you*,] *delivering you up to the Synagogues, and into priſons, and ſhall* [*put ſome of you to death*;] (It is in all three Evangeliſts.) And in the 16. v. *Ye ſhall be betrayed both by Parents and Brethren, and Kins-*

Kinsfolks and Friends, and ye ſhall be hated of all men for my Names ſake. But ſays he, Comfort your ſelves with what will certainly be the iſſue. v. 18. *There ſhal not an hair of your head periſh.* How? Not an hair of your head periſh! What a ſtrange ſaying is this! When he had ſaid juſt afore, they ſhould be perſecuted and put to death. How doth he ſay then, *not an hair of your head ſhall periſh?* Why, becauſe the iſſue ſhall be ſuch as ſhould make amends for every hair; The ſoul ſhall ſay, I have not loſt an hair: Nay beſides thoſe of you, they cannot put to death, ſhall have an *hundred fold*, and that in *this life*, (as elſwhere) in *ſpiritual bleſſings*. And *Faith* eying theſe things, relieves the Soul. Obſerve but what follows there as to our purpoſe in hand (for which I quote this place) in v. 19. (the very next v.)

In your Patience poſſeſs your Souls, the meaning from the *Coherence*, is, *you may well* poſſeſs your Souls in Patience, *for I have told you*, the iſſue will be moſt bleſſed and Glorious.

Fifthly, *Faith brings in Heaven as the Reward of patient enduring*, thus in Chap. firſt v. 12. of our Apoſtle. *Bleſſed is the man that endureth temptation; for when he is tryed, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.* And *this* is the *Concluſion* of his preſent diſcourſe *about patient enduring*: [*When he is tryed*] that is, when his tryals are finiſht and gone through with: And his *Faith hath* all along, *wrought Patience* in his courſe: Tis *perſevering Patience*, or endurance receives *this Crown. Other Graces ſtrive*, but *Faith and Patience, they are Crowned.* And further *in proportion*

Omnes virtutes certant, ſola Patientia vincit & coronatur.

tion is holds, that *as* mans *Tryals* and Temptations have been, and his *Patience* ſuitable, *ſuch* ſhall the *greatneſs* of his *Reward* be; and accordingly meaſured forth unto him. And *Faith* in the intuition of that *Glory* heartens *Patience*; Rom. 5. Faith having cauſed us firſt to *Rejoyce in the* [*hope of the glory of God*] v. 2. cauſeth us *alſo to Glory in Tribulations*, v. 3. in the ſtrength of our hope in that Glory. Which *Hope* is ſaid further to be encreaſed in us, through *Tribulations* their working *Patience*, v. 4. As thus, *Patience* works *experience*, v. 5. that is, many a freſh *experiment* of our own graces, and Gods dealings in thoſe Tryals: And thoſe *experiences* do work up an *Hope* or aſſurance of Glory (as 1 John 3. 2.) to that *degree* of *firmneſs*, that *maketh* us not *aſhamed*, not in reſpect only of the real diſappointment of that Glory, at death, but not in a mans own

hope thereof, in his own heart, (For in respect to that *hope* of his this is spoken) *because that* over & above, and besides those fore-said experiments, *The love of God is shed abroad in our hearts, by the holy Ghost*, himself immediately, *who is given to us* : which *shedding, &c.* of Gods love, is no other then the *earnest*, and prelibation of that Glory. And this is given as the reward of our *Patience* and Tribulations, which are but the loss *of things Earthly*, in *Exchange* for which we receive this *hope and beginning of Glory*. If thou hadst had all the Brass and *Pewter* that was in thy house, and hath been melted by this Fire, therewithall turn'd into *Gold*; & the *stones* that paved thy yards, or the *bricks* or *lime* that raised thy walls, all changed into *precious stones*; thy *glass windows* that were dissolved, converted into *Diamonds*; thou hadst little cause to complain at the loss. Now read Is. 54. 11, 12. *O thou afflicted, tossed*

oſſed with tempeſt, and not com-forted, Behold, I will lay thy ſtones with fair Colours, and lay thy foundations with Saphirs; I will make thy Windows of Agats, *and thy Gates of* Carbuncles, *and all thy borders of Pleaſant ſtones.* And if thou haſt gotten any encreaſe of Grace by theſe loſſes, then hath much of this in *Iſaiah* been truly and ſpiritually fulfilled in thee. And theſe repaires are in *this life*. But beſides that, *Thou haſt a building made without hands, eternal in the Heavens*, 2 Cor. 5. 1. Which ſtands ready for thee. Thoſe believing *Hebrews*, might well ſuffer the *ſpoiling of their Goods with joy*, whilſt they found ſealed, and put into their hearts, *Bills of Exchange* to receive all again, in *Eternal treaſures in heaven*. But this was their very Caſe, *Ye took joyfully the ſpoiling of your Goods, knowing in your*

ſelves, that ye have in heaven better and an enduring ſubſtance Heb. 10. 34. And this happy lo will come to be thine, if tho exerciſeſt upon thy loſſes, *Fait* and *Patience*: It follows in tha *Heb.* 10. the following verſes *Caſt not away therefore your con fidence, which hath great recom pence of reward: For ye have nee of Patience, that after ye hav done the will of God, ye migh receive the promiſe.* This fo *Faith's working Patience.*

II. Our LOVE to God, work PATIENCE.

2.

Love to God in us, works Pati ence, or *Faith* by Love, a I ſhewed out of v. 12. Love t God makes us cleave to God and ſo to follow him through al weathers and endurances. *Tha* grea

great Convert (in whom at his Converſion, *Faith and Love were ſo abundant*, as 1 Tim. 1. 14.) his Heart through *Love* to the Name of Chriſt, cauſed him, in the higheſt paſſion, to utter, *What mean you to weep and break my heart? for I am not ready to be* [BOUND] *only, but alſo* [to DIE] *at Jeruſalem, for the Name of the* Lord *Jeſus*, Acts 21. v. 13. It was *Love* to that *Name* that fired him; yea his *Love* was wrought up to ſuch an intenſe degree, as he could have wiſht to have been *accurſt from Chriſt for Gods Glory*, in the converſion of his brethren, *Rom.* 9. I wonder how he would have done for *Patience* under that curſe, if in Hell: But *that* Love which wiſht that curſe, would have wrought it; and ſo thought he, or he would never have wiſht this. Upon the like account of *Love to this Name*, Thoſe *two* Apoſtles

rejoyced to ſuffer *ſhame for his Name*, as Acts 5. 41. *Love* makes the *Glorifying of God, and Chriſt*, and the *will of God*, which is alwayes for his Glory, dearer then all things to us. Yea, that God ſhould have *his Will*, for his own Glory, (*if it be the will of God*) ſays the Apoſtle, of *our Sufferings*, abundantly ſtils the heart in all. Tis true, I may be puniſht in my afflictions for my Sin, and I humble my ſelf for *that*: But *beyond* that, it is the *good pleaſure of* God ſo to have it, and I *rejoyce in* [*that*] ſays *Love*, That his *Will is done*. As truly that 'tis done *upon me*, as that *by me*. And *Good is the word of God*, in both; and *Hallowed be his Name*. In that Rom. 8. where (as you heard) *We are more then Conquerours in all theſe things* [*through him that loved us*] that love of *His*, to us, is alone indeed, *openly* or *expreſly* mentioned

tioned, yet withall it is *our love to him*, that, *tacitly*, is insinuated to be *a concurrent cause* therewith; you must take *that* in, too: For the intent of those very words is, that the Soul apprehending his Love (Who is *THAT LOVER* (as that word imports) out of a reciprocated Love to him again, doth hearten us in the *conflict*, unto *this Conquest*. And yet there is *one small word*, put in, that further argues this, 'tis in v. 26. [*For thy sake*] *we are killed all the day long*. Our lives being in *jeopardy every hour*, and we *are counted as sheep for the slaughter*; and *this* [*For thy sake*] you have in the 44. Psal. And he quotes it out from thence, *As it is written* (says he) *For thy sake*, &c. Now therefore it is evidently, the *Love* that is *in us*, to him, and our cleaving to him therewith, that is there held forth, as *that* which makes

τῦ ἀγα-
πῶντος

us

us willing to ſuffer and endure; in *that it is for his ſake*. And although the Apoſtle in his diſcourſe runs upon the magnifying *Gods Love*, and *Chriſts Love to us*, *as that*, which (apprehended and taken in by us) doth principally work this effect: Yet *the Pſalmiſt* on the other ſide, ſets out *The Love of the Church to God*, as the *concurrent cauſe*, v. 17. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant*. And v. 18, 19, 20, 21, 22. *Our heart is not turned back, neither have our ſteps declined from thy way: Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death. If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange God, ſhall not God ſearch this out? For he knoweth the ſecrets of the heart*

Ye

Yea [*FOR THY SAKE*] *are we killed all the day long; we are counted as ſheep to the ſlaughter.* If *Faith* and *Love*, once but ſays, *It is for thy ſake*, oh God, Why then ſays *Patience*, *I can bear it*, yea *rejoyce in it*, for his ſake that *loved me*. And look as the Apoſtle ſays, *he could do all things* [*through Chriſt*] *that ſtrengthened him*, ſo *Love* can doe all things [*for Chriſt*] *that loved him, and gave himſelf for him.*

And (to conclude this)

If *Love to our Brethren*, which ſprings from Love to God, works ſo great a *Patience* towards *them*: as in that Scripture, *Love ſuffereth long, and is kind, envieth not, rejoyceth not in evil: bears all things, hopes all things, endures all things*, 1 *Cor.* Chap. 13. All which is ſpoken of (as in thoſe words) of our *Love to man*: Though it was *our love to God*, that

that is urged, and ſpoken of in all the words afore; and is the *Spring of this our love* to man. Now if *love* (I ſay) unto *man*, *works* ſo much *Patience*, in things, perhaps that *are yet injurious to us*, and not *only burthenſome*, from them. And in a manner all thoſe *Elogies of love* there, doe run upon, and ſpeaks *Patience*; that *Patience* being the *proper fruit* of that love. What elſe doe *ſuffering long*, *bearing*, and *enduring all things*, with the reſt, ſound and ſignifie? Then *much more* (I ſay) will *love unto God*, (the *cauſe of this love* to our Brethren) enable us to doe the like towards *him*, who can doe us no wrong, nor hurt, but is *Holy*, & *Righteous* in all *his works*; and *all* whoſe *wayes* (and goings forth to us) are *Mercy*, and *Truth*: And for whoſe ſake alſo it is, that we *bear ſo with our Brethren*; and who hath loved and given his Son for us.

It

It was a great ſpeech of an holy Soul, in an unkindly trial from man. *That man ſhould deal thus with me, I ſhould have much adoe to bear it* (as *David* ſaid) *But it is God, and I can take any thing well at his hands.* And this for the *ſecond general Head.* Pſal 55.12.

III. Section.

III. GENERAL HEAD.

What is the Perfect Work of Patience.

1.

IN General, *A thing then is perfect, when all the parts that belong to it are finiſhed*: As *then*, the *Creation* of the world, is ſaid to be *perfect, when*, as Gen. 2. 1, 2. *The heavens and the earth were finiſhed, and the hoſts of them*: So, *when all* the *whole* of the *work of Patience*, in its ſeveral *parts*, &c. is accompliſhed, *then patience hath its perfect work.*

There

There are four *BRANCHES* of this HEAD, that compleat it.

1. Its *Privative work*.
2. Its *Positive Acts*.
3. Its *Positive Fruits*.
4. Its *Adjuncts of perfection*.

All which go to make Patience perfect: And the *Proofs* thereof will confirm every tittle of the *forepart*, and *body* of that *description* I gave of *Patience*, pag. 46.

I. Branch.

Its *Privative* Work.

§.

I Begin with its *Privative* work. And that lies in *this*: *when Faith by Patience doth mortifie turbulent passions* that still arise, and are opposites thereto. And as *love*, when *PERFECT*, *casts out fear*, (1 Joh. 4. 18) So then *PATIENCE* is *PERFECT*, when it expells those *contrary Passions*: or else likewise, too *intense*

intenſe thoughts, or *porings upon* our miſery, and croſſes; ſo as our minds are *chained* and tyed to thoſe objects, and taken off from all other. I take THOUGHTS in, becauſe Chriſt ſays, Luke 24. 38. *Why doe* [*THOUGHTS*] *ariſe in your hearts? Why are you* [*TROUBLED?*] *For when troubles ſink deep*, they *ſend* thoughts *up faſt*: as when *weights* are hung *upon a clock*, or *jack*: they make the wheeles run ſwiftly: And ſo *inordinate affections* cauſe an inordinacy *of thoughts*; and a *fixing our minds* to *one* thing; as upon what we have loſt, or are like to ſuffer. Now *perfect Patience corrects* and *orders* the extravagancies of all theſe, reduceth a man to *poſſeſs his own ſoul*: as Chriſts phraſe is, in Luke 21. 19. *In your Patience poſſeſs ye your ſouls*, and thereby to *dwell in a mans ſelf*: whereas the violence of ſuch affections, hurry us *out of*

our

our ſelves; and throw our ſoul out of doors; that we are not *within*, or our ſelves.

To inſtance in ſome *particular paſſions*.

1. *Inordinate Grief*. You know how *Jobs Patience* is cryed up and that by our Apoſtle. For when he ſuffered the loſs of all both his *children* and *eſtate*, &c. yet he expreſſed *no grief*, *no trouble* at all, that we read of upon the hearſay and tiding thereof; and ſure if there had been any, upon thoſe occaſions the *ſtory* would have told it, as doth his *other impatiences* (which were upon other and higher preſſures of another kind) afterwards: But all you read of *him* upon occaſion of thoſe outward loſſes in chap. 1. is *All meer Patience*, and *ſubmiſſion to God*. The Lord (ſays he) *gave*, *and the Lord hath taken away*, and 'tis the Lord who hath done both, *and bleſſed*

bleſſed be the Name of the Lord, for both. *And* in *ALL THIS charged not God fooliſhly*, ſays the laſt verſe.

2. *Envy* and *Paſſionate Anger*: 1. *Envy*, which is apt to riſe, when others have no ſuch afflictions, or loſſes. As that ſuch and ſuch an one, and of my rank, ſhould eſcape with *his goods*, &c. *when the loſs falls heavy on me*, ſaith the ſad heart: This ſecretly regreets. Good people are greatly apt to this. *The Spirit that is in* [*US*] (in us Saints) *luſteth to envy*. *But God*, in the end, *gives more Grace*, that is, when men are *humbled* (as there, tis ſaid) and broken; which is uſually, when they have been exerciſed with great ſufferings. The different condition of the *holy Apoſtles*, and ſome other Chriſtians, in thoſe primitive times, gives demonſtration of ſuch a *Patience* in this caſe. There were no men

so eminent for *sufferings* and Patience, next the *Lord Christ*, a the *Apostles* were, who yet *viewing other* Christians, (as take th *Corinthians*, 1 Cor. 4. 8, 9. how they were full, &c. *No ye are full, now ye are rich ye have Reigned as King without us.* It was a Ci very rich, and the Christia in it, had a fulness of ou ward things, when he wrote thi they were full and rich: Bu as for us, (says he) *God hath s forth us Apostles last, as it we appointed to death, &c. Ye are h nourable, but we are despised; both hunger and thirst, and a naked, and are buffited, and ha no certain dwelling place, and l bour working with our hands: b ing reviled, we bless: being pers cuted, we suffer it: being defame we intreat: we are made as t filth of the world, and are the off scouring of all things unto th*

day

day. And yet he did *not* at all *envy* this their *fulneſs* in the leaſt; No, he wiſheth them all true proſperity, *would to God ye did reign*, v. 8. that is, in true and ſpiritual reſpects; he wiſheth them all good rather, in all inward enjoyments, of God and Chriſt, *together with* their *outward riches, &c.* Now *what* was *it*, that had ſo much rooted up *envy*, &c. *in him*, and the other his fellow Apoſtles? It was his *ſufferings*, and wants, and their *being made ſpectacles to Angels and men* (as there): *This* had wrought his, and their Spirits to *this*. In the *old Teſtament*, *Joſhua*, though he proved a man of a *choice Spirit*, yet when he was *young* in years, and but *a young beginner* in Grace, *envy* roſe up in him, for his good Maſter, *Moſes* ſake. *Eldad* and *Medad* *Propheſie*, (ſays he) Num. 11.29. *But Moſes ſaid to him, Envieſt*

thou for my ſake? and ſo re- proved him; and thereupon ex- preſſeth his own heart, thus: *Would God, that all the Lords peo- ple were Prophets; and that the Lord would put his Spirit upon them.* Now whence aroſe this bleſſed diſpoſition of heart, thus *free* from *envy* in him? In the very next chapter you meet with another inſtance, which gives a true account both of his no- *envying others*, as alſo in bearing the *envy* of others againſt him- ſelf ſharpned with the highest provocations unto *ANGER*, (which was the ſecond.) It be- ing as *unkindly*, as *unreaſonable*: 'Twas the *envy* of his own, only *Brother* and *Siſter*, for this, that God had choſen him to utter his mind by, unto his people, and re- veal himſelf, *ſo as never to any man*, (as Gods teſtimony of him is in that 12. Chap.) Whereupon *they had ſaid*, v. 2. *Hath the Lord* indeed

indeed ſpoken only, by Moſes? hath he not ſpoken by us? Thereupon follows the *Account*, or bottom diſpoſition, of Spirit, which made him bear both this and the former, v. 3. *Now the man Moſes was very meek, above all the men which were upon the face of the earth.* And ſo good man, he would himſelf have paſſed this by, and have taken no notice at all of this affront: *but that God* ('tis there ſaid) *heard it*, as noting that *HE* would not put it up ſo, for *Moſes* ſake. Now what was it, had tamed, and made *Moſes* thus *meek* and calm, and *paſſive*? Certainly *His great Afflictions.* And his *Faith*, having been exerciſed thereby had *wrought Patience* in him. Heb. 11. *By Faith*, (v. 24). *he choſe* (v. 25.) *Rather to ſuffer afflictions*, &c. and accordingly had lived forty years, a mean ſhepheard, a ſervile life, in exile, a baniſhed *man*, from

Pharaohs Court-Honors, and plea
ſures of it, as an *underling*, i
hardſhip and *durance*. And
was a *ſudden* Tryal, for he fle
for his life at an hours warning
as well as a *ſore* and *long* Try
of forty years; and theſe ſuffe
ings (as great as any mans in th
age) made him *Meek* [ver
Meek], which word *the Dut*
Annotators render, [*Patient.*
The Hebrew word hath affini
with *afflictions* (ſaith *Ainſwort*
Heb. 5. which *had taught him Patien*
as ſufferings did *Chriſt*, who
type he was. Theſe had ſubdue
anger and *envy* in him, unto th
ſo high a degree: And *Patien*
had its *perfect work*. For, othe
wiſe we find he could be *ang*
at times, *Exod.* 11. 8. and 26.
and 31. 19. *Lev.* 10. 16. *Nu*
16. 11. and 31. 14. and cha
20. 10, 11. as *Ainſworth* ha
collected them.

Jeſus Chriſt hath taught us
leſſo

leſſon, againſt this *envy*, Mat. 20. 15. *Shall I not doe what I will with mine own?* Are not all *things mine?* And wilt thou envy that I have taken them from thee, and not done ſo, from another? *Shall thine eye be evil becauſe I am good?* Shall a man be ſick, that another is in health?

3. *Inordinate Fears.* When too much trouble comes upon us, we uſe to *fear* too much, at the *preſent*: And are apt to project a thouſand things for *the future*; as that *poverty* and *beggary* will follow: many ſuch fears lay hold upon us, becauſe we ſee Gods anger hath begun, and we know not the worſt, nor *when* or *where* twill end. But ſaith Chriſt, Rev. 2. 10. [*Fear*] *none of thoſe* [*things*] *that thou ſhalt* [*ſuffer.*] *Be thou* [*faithful*] *unto death, and I will give thee a Crown of life. Faith* and *faithfulneſs* un-

to God, or *constancy in enduring unto death*, he here oppoſeth to *Fear*: and Faith works Patience, and *Patience* eats out *fear*. *Fortitude* and *courage* differs from *Patience in this*: *that a ſtout courage* in a man of a great Spirit will indeed overcome *FEAR*, if ſo be he ſees *any hope of evading*, and ſo will rouſe a mans Spirit up to *reſiſtance*, and *defence*. But *Patience*, though it ſees no hope as to this life, yea nothing but *preſent death* afore it, it will yet *ſtrengthen the heart* to bear it and make a man [*Faithful unto death*] and *conſtant*, without prevailing fears, even *unto death*.

4. *Murmuring againſt God Patience worker out that*. As in *Job*: The Devil projected his *blaſpheming*: *He will blaſpheme thee to thy face*: He made ſure account of it; and would need turn *Prophet*, and *propheſie* what *Job* would doe, and that before

God

God. But the *devil* was befool'd, and proved a *lying Prophet*: *Job* inſtead of *blaſpheming God, he bleſſeth God* [*In all this* Job *charged not God fooliſhly.*] I may ſay of it as in the Reveſation, *twice*, 'tis ſaid of *the Saints*, *Here was the Patience of* Job. And it was that patient frame of Spirit, that God had wrought in him, which the Scripture ſo extolls, that enabled him hereunto.

5. *Faith by Patience mortifies inordinate* CARES. Againſt the times of thoſe great diſtreſſes, that were to come upon the *Jewiſh Nation*, and among them, upon the Chriſtian Jews in that nation, afore the deſtruction of *Jeruſalem*, (which would try every vein in their hearts) Chriſt gives *two ſpecial exhortations*, beſides divers others, Luke 21. The firſt, *In* YOUR *Patience* (that is, *that Patience*, which is truly *Chriſtian*, and properly

Yours)

Yours) *poſſeſs your own ſouls*, v. 19. The ſecond, *Take heed to your ſelves, leaſt at any time your hearts be overcharged with* [*the cares of this life,*] μέριμναι *Cares* do (as the word imports) *diſtract the Soul*, ſcatter it into wilde thoughts and wandring anxieties: But *Patience* (which Chriſt firſt exhorts to) calls *all* in, and orders *all* to keep home, and not ſtir out of doors, abroad; compoſeth *all* ſo, as a man *poſſeſſeth his own Soul.* In Phil. 4. 6, 7. *Be careful for nothing, but in every thing by prayer and ſupplication, with thanksgiving, let your requeſts be made known unto God: and the peace of God, &c.* I inſtance likewiſe for this, in the *difference* of the *two grounds* in the *Parable* of the *Sower*, 8 Luke 14, 15. Of the *Thorny ground*, 'tis ſaid, *That the word was choaked by the CARES of the world.* But of the good *ground oppoſitely, that it*

brings

brings forth fruit with PATIENCE. Patience is contrary unto *cares*, as well as unto *Unquietneſs*, or to other inordinate affections.

This for *Patience*, its *privative* Work.

II. Branch of the III. HEAD.

I Come ſecondly to POSITIVE ACTS, and *workings* of *Patience*, which are many. To begin with the loweſt, and ſo riſe to the higher.

¶.

1. *Patience includes*, and comprehends *an Act of* [*WAITING*] *upon God*, and *his good pleaſure*. *Waiting* is an act *of Faith continued*, or *lengthened out*: and where *Faith* would of it ſelf be ſhort-winded, *Patience* eeks it out. *The daughter helps the Mother*,

ther, with an expectation of an happy issue. 5. *Jam.* You find *waiting* involved in *Patience* as an eminent act thereof, v. 7. *Be* [*patient*] *therefore, Brethren, unto the coming of the Lord: behold the Husbandman* [*waiteth*] *for the precious fruit of the earth, and hath long* [*patience*] *for it, until he receive the early, and latter rain.* Look *how* and in *what manner* the Husbandman waits, so he sets out, and exhorts a *Christian* Patient man should doe. *Mic.* 7. 7. *Therefore I will look unto the Lord,* [*I will wait*] *for the God of my Salvation, my God will hear me,* &c. *UNTIL he plead my cause, and execute judgement for me, &c.* v. 9.

2. It is a *waiting with quietness.* And that's *Patience work too.* Patience is *not an enduring simply* by force, (which we call *patience per force*) *but with quietness.* In the third of *Lament.* the *Church,*

Church, in her doleful condition, expreſſeth the *actings*, and *workings* of *her* own *ſoul:* Although ſhe ſpeaks in the third *perſon*, (which is uſual in the Scripture) yet means her ſelf, v. 26. *It is good that a man ſhould both hope and* QUIETLY WAIT *for the ſalvation of the* Lord. This was uttered when ſhe was under the yoak, and ſo was a fruit of Patience, v. 27. *It is good for a man that he bear the yoak in his youth.* It is the Nature of Faith to quiet the heart in God, *Iſaiah* 26. 3. *Thou wilt keep him* [*in perfect peace,*] *whoſe mind is ſtayed on thee: becauſe he* [*truſteth in thee.*] And chap. 30. 30. *In quietneſs and* [*confidence*] *ſhall be your* [*ſtrength.*] And when Faith hath wrought Patience, it quiets the heart much more. Patience ſpeaks quietneſs in the very ſound of it. And the reaſon is, becauſe it hath a *ſtrength* accompanies

Fides habet vim quietativam.

panies it, 1 Col. 11. [*Strengthened*] *with all might unto* [*all Patience*] *and long-ſuffering*. And thence ſo far forth as Faith and Patience doe ſtrengthen the heart, ſo far we are *able* to *bear*, and that with *quietneſs*. *Let not your hearts be troubled*, ſaith Chriſt, *John* 14. Why? *You believe in God, believe alſo in me*; *Faith* on them will cauſe trouble *to fly away*. Which is a great part of Chriſts meaning, when he ſays, *in patience poſſeſs your Souls*, that is, *dwell quietly* in your own Spirits, as a man doth in his houſe, which *our Law* tearms his *Caſtle*.

3. *Patience carries on the heart without* FAINTING *or diſcouragement*. *Iſaiah* 42. 4. The Meekneſs and *Patience* of Chriſt is there firſt ſet forth, v. 2. *He ſhall not cry, nor lift up his voyce to be heard in the ſtreets*. Then follows v. 4. *He ſhall not fail, nor be diſ-*

couraged

ouraged [*not be broken*] (as the Hebrew is) that is, in Spirit, ſo as to ceaſe from what God had given him to do, or ſuffer; he ſhould goe on with his work, till he had perfected it.

4. Patience in all ſufferings, *ſubmits to God, and the will of God.* The Apoſtle ſedulouſly puts in [*if it be the will of God*] when he had occaſion to mention their *ſufferings*; and he doth it *twice*, 1 Pet. 3. 17. *If it be the will of God that ye ſuffer.* And chap. 4. v. laſt, *Wherefore let him that ſuffers according to the will of God*, &c. And in chap. 1.6. [*If need be*] that is, if God ſee it requiſite, to bring them on you: And the Apoſtle would needs bring theſe clauſes in, though by way of *Parentheſis*; ſo in *two* of theſe places mentioned. The *ſtronger the ſufferings are, the ſtronger is the will of God* in bringing thoſe ſufferings. And it

it is *Patience* in the Soul, *that* works the heart to *ſubmiſſion to that will*, Pſal. 39. v. 9. *I was dumb, I opened not my mouth* [*BECAUSE THOU DIDST IT.*] Then, when he confeſt his ſin of *Bathſheba*, and murdering *Uriah*, he conſidered not the wrong done them, in compariſon of *That* he had done *againſt God* therein: *Againſt THEE, againſt* Pſal. 51. *THEE only have I ſinned, and done this evil in thy ſight.* And *now*, when a *retaliation* for *that* ſin, in the *rebellion* of his *own* Son *Abſolon*, came upon him, and *Shimei* had likewiſe bitterly curſed and reviled him (which ſome *latter expoſitors* have deemed to have been the *occaſions* of that Pſalm.) * He in like

*See *Piſcator* and the *Dutch Annotat.* And the Ground why it may be ſo judged, is the *conformity* which theſe paſſages in the Pſalm, verſe 8. *Make me not the* REPROACH *of the fooliſh*, and this ſpecially, v. 9. *I opened not my mouth, becauſe THOU DIDST IT*, doe hold with that *ſtory*, 2 Sam. 16. 10, 11. When *Shimei* did curſe him, upon occaſion of which, *David*, ſimularly, ſpake thus. *The Lord hath ſaid to him, curſe* David; *Who ſhall then ſay, wherefore haſt thou done ſo? Let him alone, THE LORD HATH BIDDEN HIM.* Which is juſt as here [*THE LORD HATH DONE IT.*]

manner,

manner, in *this his punishment*, layeth aside the consideration of *all instruments*, that had brought those evils on him, (whoever they were, whether it were these or some other) and looks only unto *God*, and submits, [*because thou hast done it.*] And though he confesseth, that he was in a fume at first, notwithstanding his fixed resolution to have been dumb as for speaking any thing that should savour of murmuring, afore men: Yet his flesh and corruption boyled within him, (as that useth to rise and work in us first) so v. 2. 3. *I was Dumb with silence, I held my peace, even from good: And my sorrow was stirred*, or my distemper wrought the more, *my heart was hot within me; whilst I was musing, the Fire burned. Then spake I with my tongue:* *And* what he spake, savors of a man weary of life it self: For he

would needs know of God when his life should be at end, thus v. 4. *So impatient was he:* Yea but then when his grace came more deeply and throughly to be stirred, and Patience to have its *perfect Work*; he then considers Gods hand *alone in it*; how that it was *HE*, had stirred up the Spirits of these wicked Ones against him; and found that himself had to doe with *God alone*: And *then*, he *was Dumb and silent* indeed, to purpose. And truly his heart at that time, the occasion were, that of *Shimei* and *Absalom*) had been wrought up into as blessed a frame of *submission to God*, as ever *afore*, and *after*, in all his *life time*, as his words (in that chapter aforementioned) doe declare, 2 Sam. 15. 25, 26. *And* David *said, if I shall find favour in the eyes of the Lord, he will bring me again and shew me both it*, (viz. the Ark

Ark) *and his Habitation: BUT IF HE THUS SAY, I HAVE NO DELIGHT IN THEE: [BEHOLD HERE I AM, LET HIM DOE TO ME, AS SEEMETH GOOD UNTO HIM.]* He here in perfectly gives up himself to Gods good pleasure. And it is as if he had said; If it be *good in his eyes* so to deal, it shall be so *in mine*; I wholly give my self up unto whatever his design is upon me: Yea, he casts away himself into *the supposition of Gods having no delight in him*; which is the *most afflicting supposition*, a Godly man can make to himself, of all other: so perfectly did his will apply it self to God his will. He had professed his *waiting* on God just before in that Psalm; *Now Lord, what doe I wait for? My hope is in thee.* And now he adds [*I am*] *dumb*, so for the *present*, and [*I will be Dumb*] so for *the future*:

I will never open my mouth a
bout it. *Piscator* and *the Dutch*
Annotator read it thus, in both
Tenses.

5. *Patience* makes a man not
Dumb only, or not to open his
mouth through submission: But
it *makes him put his mouth in the*
dust: whereby a deeper humili
ation and submission is yet ex
pressed. 'Tis a farther *humilia*
tion to lye at Gods feet, with his
face on the dust, which is as low,
the person can goe: that if God
will *tread* and *trample* upon
him, *there he is*; and in *that*
posture, presents, and declares
himself *ready* for *that*, or any
dispensation from God. *Lam.* 3.
The church did not only *wait*, or
v. 25. *And wait quietly*, v. 26.
and then *sit down*, and *keep si*
lence, v. 28. But did *put his*
mouth in the dust, v. 29.

But you will say, all this was
done, *when* the Soul had
hope

hope, as appears in those words, in that 3. of Lam. v. 26. *It is good that a man should hope and wait quietly*, and v. 29. *He puts his mouth in the dust, if so be, there may be hope.* and indeed *David* in the 29. *Psal.* and likewise in those places cited of him, but of *Samuel*, he had *hope* concerning that *particular thing* he yet *submitted unto God* in, as at the seventh verse of that Psalm appears. And *now Lord what doe I wait for?* [*my hope is in thee.*] And *then* mentions the *deliverance* where in *his hope* lay, in v. 8, 9, 10. And thus when *Shimei* curst him, his Soul in like manner did gather up hope the more upon it, that God *would bless him*, 2 Sam. 16. 12. *IT MAY BE the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.* But yet I confess his hope here, and the Churches afore,

did each rise up but to an [...] *may be.*]

6. *But Gospel Patience* (sixthly) will work an effect, when there *is no hope*, as *to the things* and concernments *of this life*. *David* and the Church said, *if there may be hope*; but Patience will say, *if there be no hope*, that is in this life *that ever I should come out of this trouble*, (I differenced *Patience* from *Christian fortitude* afore, by this.) The *Apostles* did put *primitive Christians* over to the *day of the Restitution of all things*, and the *Refreshing*, that should be then. Thus Jam. 5. 7, 8. *Be Patient therefore, Brethren* [*UNTO THE COMING OF THE LORD.*] *Behold the Husbandman waiteth for the precious fruit of the earth, and hath long Patience for it, till he receive the early and latter rain. Be ye also Patient, stablish your hearts, for THE COMING OF THE LORD*

DRAW

DRAWETH NIGH. As if he had said; As for your *pressures*, I can give you no hope of releaſe out of them, during this life: but let your hearts, fixedly make account of no other outward *refreshment*, but that which ſhall be *then*, by the *coming of Chriſt*, which will be Spiritual. And his ſimilitude of the *Husbandmans waiting for the harveſt* declares thus much, v. 7. *Behold, the Husbandman waits for the precious fruits of the earth, &c.* Poor man, he doth not reap this precious fruit of the earth, *until the Harveſt*. He *parts* with *precious ſeed*: And as unto him, it is *until the harveſt time*, as good as loſt. The Pſalmiſt hath the ſame compariſon, *They ſow precious ſeed, and they goe weeping* (as loth to part with it) *but ſhall return rejoycing, bringing their ſheafs with them. Brethren*, there is an *harveſt a coming*, and *joy ſown for*

the upright in heart, against that time. It is now but sown, but must come up one day. But although the Husbandman in all appearance looks upon all, as lost, until the Harvest: yet however he hath afore then, in the mean while, the *early* and the *latter rain*: And they give hope of an *harvest*, whilst he sees, and finds God blessing, and following his Corn, with rain upon his Ground. This as to the Husbandmans Hope (which is the Apostles similitude.) And as to the *Christians* hope, I understand by the *early* and *latter* rain, according to the course of the *similitude*, to be signified, those *illapses* from heaven, *those refreshing bedewments*, which the holy Ghost vouchsafeth, all along to such an expectants Soul, as *earnests of heaven, and pledges of Gods certain intending* to give him his expected harvest, accord-

in

ing to the proportion of his *Patience* and waiting: But ſtill all theſe hopes wholly reſpect that *other life:* But as *to this life*, the Apoſtle gives no other hopes for them. Nor no more doth the Apoſtle to the Hebrews, chap. 10. 36. whilſt he thus ſpeaks, *Ye have need of Patience* (even to the end of your lives.) For it follows, *that after you have done the will of God, you may inherit the Promiſes:* Still you will need *Patience*, to your very laſt. We uſe to ſpeak the ſame, to a man, whoſe caſe is remedileſs, *y'ad need of Patience*; for your condition is not like to be bettered. Theſe had *ſuffered the ſpoiling of their goods* already, v. 33. and *had endured a great fight of afflictions* (as there.) Well, but the ſtorm is not yet over: *you have need of Patience* ſtill, you are like never like to have your goods and eſtates again, and I

can

can give you (says he) no other hope but that you would patiently wait for *the restitution of all things*, which is to be at the day of judgment, for so it follows v. 37. *For yet a little while, and he* THAT SHALL COME, WILL COME, *and will not tarry. And therefore cast not away your confidence, which hath great recompence of reward*, verse 35. So that, *all* the hope in this life is, *That the time will not be long.*

6.

A seventh *Act*, or *Work of Patience* is, it *causeth the Soul to sanctifie God in a mans heart, all sorts of ways.* I shall still instance (as I have done) more specially in *Job's* carriage, whose *Patience* is so cryed up, by our Apostle: When his outward losses of children, &c. had their full accomplishment, and the sad tidings

dings thereof had filled his eares, and heart, (chap. 1.) by meſſenger after meſſenger, till he had no more to loſe, the text tells us, v. 20. *He fell down on the ground, AND WORSHIPPED.* He had been frequent in worſhipping afore, and that upon occaſion of his *children*, that *they might not ſin*, ſo you read v. 5. but all thoſe, his foregone worſhip, ſacrifices, and prayers, could not prevaile with God, to preſerve them, nor his goods neither. But now when they are all gone, the *firſt* thing he does, is, *He falls down and worſhips.*

Queſt. What may *that* contain in it?

Anſw. I ſhall limit my ſelf unto *what* his *ſpeech* thereupon doth *utter*: and the Poſture of his worſhipping doth ſignifie: both plainly ſhewing, *what* was in his Heart, *that* moved him ſo to doe; and moved within him, in the doing it. 1. *He*

1. *He adores God in his Soveraignty*, both in his *falling* down, as also in those words, *The Lord hath given, and the Lord hath taken.* He is *Lord* (says he) the *Lord of all: All* was his own; *and shall he not doe what he will with his own?* as 10 Mat. 15. *I am the Clay*, he is *the Potter*: He is the Lord of *me*, and *all*. *Job* had prayed for his Sons (as we did for the City) so far as he had then in his view, what might then concern them: but for all his good prayers for them, God took them away, by a violent death; and herein God seemeth angry with his prayers (as with ours for the City) yet *Job* begins to *worship him* afresh, and *adores* him after all: And 'twas the *first thing* he applyed himself unto. (*Faith* and *Patience*, will cause the heart to apply it self to God in all sorts of dealings, and will vent and utter graci-

ous

ous diſpoſitions, ſome way or other.) And to *adore God* (which was moſt ſuitable to this condition he was in) is an *higher act* then to *pray*, ſimply conſidered, though it be done, moſtly in prayer. And as thus at firſt, ſo he retained this practiſe and Principle, all along, although he did grow very unquiet, when his Sins, and Gods wrath came in upon him. Yet however *impatient* he otherwiſe were, he ſtill afterwards continued in this manner to adore, and *fall down* afore God at times. Thus in Chap. 23. 11, 12. You ſhall ſee how this poor man falls down before God, and ſubmits to him. He firſt profeſſeth his integrity, at v. 10. And his *Faith*, as to the iſſue of his Tryals, that all would be for good. *He knoweth the way that I take: when he hath tryed me, I ſhall come forth as Gold. My foot hath held his ſteps, &c.* As if he had

had ſaid: But yet for all my holy walking with him, his reſolution and deſign upon me, thus *to try me*, went on: And all my prayers aforehand could not turn him therefrom, as follows v. 13, 14. *But he is of one mind, and who can turn him? And what his ſoul deſireth even that he doth, for he performeth the thing that is appointed for me*: (What is my Lot from him, (as this was) I *muſt take it*, and ſubmit to it: And *Many ſuch things are with him*: Many ſuch ſtrange and wonderful unuſual dealings are with him, and we muſt magnifie him in all. It is Gods *Soveraignty*, you ſee, which he here adores and falls down afore. And this paſſage you may ſet upon the ſcore of thoſe eminent ſpeeches, wherein he expreſſed his *Patience*, which the Scripture commends it for; and in the iſſue of his worſt fits, we find him ſtill adoring, and ſubmitting to God.

2.

Secondly, He *humbles himself to the dust.* [*falls down to the ground.*] *First,* as himself *was a Creature,* poor and emptied of all. *Alas! What am* I (says he) or what have I to challenge, or assume to my self as mine? *What have* I, *or am* I, *that* I *have not received? A poor naked thing,* I came into the world at first; and but as poor and naked am I *now,* when bereft of all my goods; and as naked I *must return*: I had nothing at first, and I have but nothing now, and I shall carry nothing with me into the *other World.* Thus spake *He.*

When *Jacob* was in hazzard of, and thought he should lose his goods, and children, and all, (as *Job* here, actually lost both,) see how aforehand he humbles and debaseth himself, (as you read 32 Gen. 10.) and how greatly, before

fore the Lord, I *am leſs then the leaſt of thy mercies:* I am not worthy of a bit of bread, and thou gaveſt me all I have. *And what was I once?* He conſiders (as *Job*) his original condition, both as to matter of *eſtate*, and children. *I came over Jordan but with the ſtaff.* I had no more (ſays he) and now I have *two bands*, both of Cattell and Children: And if God take all, I am but where I was, and where he once found me. And truly *Jacob* his beſt Policy, and deſign was to have compounded the matter, and if he could but ſave *half of either*, v. 8. if he might have *half his eſtate*, and *half his children*, he ſhould have been, conſidering the hazzard of all, ſomthing well appeaſed: but now he puts in with God for the whole. His thus Humbling of himſelf was afore he had loſt any thing, to the end to preſerve it; and *Job* was

was when he had loſt all, but both expreſs the ſame Humility.

And as you find him here humbled, as *a poor Creature*, (as poor as ever any was) ſo elſewhere as deeply broken for his being a *ſinner*, and profeſſing himſelf to be as *naked* and *empty* in *reſpect* of any *righteouſneſs* of his *own*, or of any thing he had to ſtand upon in the ſight of God. The great Apoſtle doth not more diveſt himſelf thereof, in *Ph.* 3. then holy *Job* doth in chap. 9. 23. *I know it is ſo of a truth: but how ſhould man be juſt with God? If he will contend with him, he cannot anſwer him ONE OF A THOUSAND.* And yet more deeply and expreſly, v. 20, 21. *If I JUSTIFIE my ſelf, mine own mouth* (I ſinning in all my ſpeeches, and even in this now whilſt I ſpeak it) *ſhall condemn me: if I ſay I am perfect, it ſhall alſo prove me perverſe.* His meaning is, had I never ſo perfect

an inherent holiness, yet if I come afore God, to be justified, *I know not mine own Soul*, as he there adds; that is, I look at nothing in my own Soul, I utterly renounce *all* in it; yea, *I would despise my life*, that is, all that holiness I have in the course of my life exercised, *and had in me, I dispise it, I count it dross and dung*. Though as for an *integrity* in point of *sanctification*, he stood upon his points with God himself.

'Tis such a phrase as when Christ says *I know you not*.

We find other Saints in their distresses to have been patient in the *sense* of their *Sins*. I might instance in *David*, how he humbled himself in that great distress which we spake of, and which silenc'd him so, as you heard in that forecited 39. Psalm. *Deliver me from all my transgressions* (saith he) verse 8. The remembrance of *those* struck him *dumb* afore God; for that speech immediate-

ly follows, v. 9. So the Church, 7 Micah 9. *I will bear the indignation of the Lord, for I have sinned against him.*

A third act comprehended in Jobs worshipping God, is his *blessing God*, as his words therewith also uttered shew; which blessed frame and disposition of spirit, his *Faith* by *Patience* had wrought, in him upon this occasion: Lo his high sufferings cause him to *bless the Lord: Blessed be the Name of the Lord*, (says he). He blesseth him, that he had given him at first, and that he had afforded him those blessings of children and goods *so long*: And he was *thankful* for *that*; and thought it but reasonable, that *if he received good, he should also receive evil*, as the pleasure of God was, chap. 2. 10. *He blesseth God also*, because he found that *God had blessed him* with such *things* and *blessings*, *Heavenly*,

which could not be taken away. He found the love of God the same still. It is a sure rule, *We never bless God, but when we find that God blesseth us first: As we doe not love God*, but, *because God loves us first*. Now when the Soul finds that in afflictions and tentations God doth bless it, this draws out from the Soul, a *blessing of God again*. And then doth the Soul say, it is not only the *will* of my father, *& therefore shall I not drink the Cup he gives me*? But it is the *blessing* of my Father, and shall not I *bless him for it? In every thing give thanks*, saith the holy Apostle, 1 Thes. 5. 18. That is, whatever the condition be, still there is *matter of thanks*, and so of *blessing* God.

III. *Branch*

III. Branch of the II. HEAD.

THE FRUITS OF PATIENCE.

THese, the Apostles tearms, the *Peaceable quiet fruits of righteousnes*; which *Chastning* yieldeth, *after ye have been exercised thereby*; and *that* is through Patience gained by those afflictions. Heb. 12.

¶.

The 1. *Fruit*, it works *contentment*: an holy contentment: And *that* adds a perfection to the other former works of this grace, 4 Phil. 11. 12. *I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: Every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and*

to ſuffer need. And he had *learned* it, as Chriſt *learnt* his *obedience, through ſufferings*; and by his having run thorow ſo great a variety of conditions. A man may be *content* when he is *not fully ſatisfied:* When God frames *a mans eſtate to his will*, then he is ſatisfied, as Pſal. 17. *whoſe belly thou filleſt with thy hidden treaſure.* But to be *content* is another thing: It is not when I have an eſtate, *according to my will*, but *my will is brought to my eſtate:* And then, I have as much *content*, in *that*, as in the greateſt eſtate (for, *life* (ſays Chriſt) that is, the comfort of life, *lyes not in abundance.*) 'Tis true, ſuch a man would *chooſe rather*, as the Apoſtle ſpeaks, a full eſtate; yet patience boweth his *judgment* to ſuch an *approbation of his preſent condition*, as *that*, which is beſt for him; as being *that*, which out of Gods judgement and wiſ-

dom

dom is allotted to him; He ſo bends his *Will* unto ſuch a correſpondency with Gods will, as he *reſts content*.

2. A *ſecond fruit* of Patience is *ſelf-ſufficiency*; the word is ſo, 1 Tim. 6. 6. *But Godlineſs with contentment is great gain.* The word αὐτάρκεια tranſlated *Contentment*, is a more reaching word by far. To ſay [Contentment] that's too bare and ſcant a word, but this more amply ſignifies [*ſelf-ſufficiency*]. In 2 Cor. 9. 8. the ſame word is there tranſlated [*ſufficiency*], but ſtill in the Greek it hath [*ſelf*] added to *ſufficiency*; which imports [*a ſufficiency within a mans ſelf*] that he needs not go abroad for any thing; he is *ſufficiently ſupplyed from what is within.* The words of that verſe are, *And God is able to make all Grace abound towards you, that ye always having all ſelf-ſufficiency in all things, may abound to every good*

work: which let us consider.

'Tis true, that in the Word [*all Grace*] he includes an *outward Grace*, of giving such an abundance of *external Blessings*, as they might [*abound*] and [*in all things*] have enough for themselves, and to spare, yea to *abound in every good work* to others. But yet the main of that Grace he Centers in, is an [*inward self-sufficiency*] in a mans own heart, as without which, they would never have satisfaction at home, much less an heart to scatter abroad: but a mans *Natural self-sufficiency* (as oppositely I call it) would make his heart clung and narrow, never contented in himself, much less abounding to others, though he had all the whole world. So as indeed *that is the Grace*, which the Apostle puts the weight upon; *THAT* is the *Grace*, he Predicates.

So as the *inference* or *Corrolary*

(as to our purpose) from thence may justly be. That *if* (on the other hand) *a true Christian be in never so great want, or fallen into a condition of extream poverty; Comparatively*, either unto what himself once had (which is the case of many a good Soul now) Or unto others, who still abound; yet if God give him this [*All Grace*] *of inward self-sufficiency*, he may be, and is still as content and *sufficient within himself*, as those in that abounding condition which the Apostle wisheth unto those *Corinthians*.

And the *Reason* is, that the *self-sufficiency* of him that hath the most of such things, lyes not in those things, but depends utterly upon that *inward Grace* spoken of, or that inward frame of Spirit, which this Grace composeth his Soul unto.

And this is evident from that place

place (to *Timothy* (first cited) where it is, that the Apostle useth the *same word*, on purpose to comfort the Saints, that were in a *scant* and *bare* Condition, as to this World, as the Coherence of verse 6, 7, 8, shews; GODLINESS *with* SELF-SUFFICIENCY (says he) is *great gain*, (even *virtually* as much, yea infinitely more then *gaining all the World*, as Christs speech is) which moreover is spoken with a Connexion to these words: *For we brought nothing into this World, And it is certain we carry nothing out*. And therefore, *if we have* nothing [*but food and rayment, let us therewith be content*]; so it follows: And for so much God hath undertaken.

And the holy Apostle verifies this in *himself*, that he had *learned* thus to be as *Content* when he *wanted*, as when he *abounded*. And in this frame we find, elsewhere,

where, his mind to have been in the midst of all, not *sowre* only, but *pressures* of all sorts: Which also shews, that *Patience* and *endurance*, through sufferings, had been his Tutours and Instructours thereunto: For in 2 Cor. 6. chapter, He having first reckoned up his sufferings, v. 4. and made a Catalogue of them, then in his final conclusion, v. 10. he sums up all in this: As *SORROWFUL*, yet *always REJOYCING*: [As *poor*] *yet making many rich*: As *HAVING NOTHING, YET POSSESSING ALL THINGS.* In which few words he compendiously speaketh, what either out of that to the *Corinthians* chap. I have now insisted on, or that *Paradox* in my Text doth amount unto. For those words [*as sorrowful*] in respect of divers Temptations [*yet always rejoycing*], are all one with [*Count*

it

it all joy when ye fall into divers Tentations] as in the Text. And His [*having nothing, yet poſſeſſing all things*] there, is adæquate and æquivalent to the *Corinthians* ſuppoſed, outward *abounding* in *wayes, and in all things*. But then his [*being poor, yet making many rich*] Therein he exceeded and tranſcended, what they, or any the moſt liberal-hearted rich man that ever was in the World, could boaſt of, in any of their, or his *abounding* in *any* or *every good* (or Charitable) *Works*, in relief to others. So we ſee it is poſſible and attainable, that a Chriſtian may in the want of all have an all-*ſelf-ſufficiency*: ſuperabounding the fulneſs of him in outward things, who aboundeth moſt. And all this was the fruit of his *Patience*, and continual abiding under ſufferings: For he ſpeaks this of himſelf, whilſt he is *enumerating* his *ſufferings*, which

hich in that Chapter he doth at
ge. Thus perfect will Patience
ake you, that as here the A-
ostle in my Text speaks, you
ll *want nothing*, even in out-
ard things, when you have lost
ll.

Q.

If you ask me, Whence hath a
Christian this *self-sufficiency*,
within himself? and wherein lyes
t?

I answer, if *God*, and *Christ*
well in the heart; if I have
he *earnest of the Spirit for my*
lvation: Or am *partaker* of
is *holiness*, and that *Grace*,
which *accompanies salvation*;
nd doe *delight in the will and*
lory of God, and in *pleasing him*,
nd the like to these; then I have
self-sufficiency within me. If,
s in the 1 Joh. 4. 16. *We have*
known and believed the Love that
God hath to us. God is love, and
he

he that dwelleth in love, dwelle
in God, and God in him? Th
we have all within our selve
And is like as a man that hath
provisions in and about his
house, so plentifully, as he nee
not goe forth for any thing
is it, and will it be with us.

2.

A third Fruit is JOY, 1 Colo
11, Strengthened with all migh
unto ALL PATIENCE and lon
suffering with JOYFULNESS. Yo
have it also in the Text, Cou
it all Joy, &c. And Rom. 5.
[We glory in Tribulations] know
ing that tribulation worketh p
tience.

You will say to me how c
this be, doth not the Apost
say, Heb. 12. 11. No chastni
seems to be for the present joyo
but grievous. And our Saviou
you shall weep when the world sh
rejoyce. And many the like.

I Give these Answers.

1. The *object* of your joy is not simply *your afflictions*; No, no man can delight in them alone, *they* (indeed) *are grievous*, as saith the Apostle. But *your* joy lyes in *looking unto*, what is the *issue* and *event*, the *end* and *reward* of your Tryals by them; and *that is it* you are to *Count* the *matter* of your joy, and *ALL* joy. To rejoyce in the *thing*, or the affliction it self, is one thing: And to rejoyce in the *expectation* of the *event* and *issue*, is another.

Then Secondly, If you observe it, the word in the Text is favourable; Says he [*Count*] *it all joy*; that is, *esteem* it so. He doth not say, you shall *have all joy* (at present); But though you have not, you may *count it all joy*, that is, you may reckon it [*a matter of all joy*,] as many Interpreters paraphrase the words,

words, and ſo *Reaſon* your ſelves into joy in your *Judgements*, and ſo eſteem it all joy, *Appretiativè*, as the School ſpeaks; though the paſſion of joy be wanting.

Thirdly, *Jeſus Chriſt* himſelf, when he did *endure the Croſs*, and whilſt he hung upon it, and likewiſe *afore*, whilſt within the *Garden*, he was not in a joyous frame of Spirit, at that preſent, as to *the paſſion of joy*; nay, *his Soul was heavy unto death*, that while: Yet it is ſaid, Heb. 12. 1. *THAT FOR THE JOY that was ſet before him he did endure the Croſs, &c.* And he therein is ſet forth as an *example unto us*, in the ſame verſe, *Let us run* [*WITH PATIENCE*] *the race that is ſet before us, Looking unto Jeſus, &c.* It is well, if you *look to the joy ſet before you*, as that which you certainly expect to come, although you want

the

the Paſſion of *joy* in that which you expect to come.

Fourthly, You may perhaps not rejoyce at *preſent with great joy*, yet *afterwards* through much exerciſe of *Patience* it may *grow up* in you. And this *anſwer*, the Apoſtle himſelf gives in that Heb. 12. Diſtinguiſhing between *what* for [the *preſent*,] and what for [*afterwards*,] in time, v. 11. *Now no Chaſtning* [*for the preſent*] *ſeemeth to be joyous, but grievous: nevertheleſs* [afterwards] *it yieldeth the peaceable fruits of Righteouſneſs unto them* [*which are exerciſed*] *thereby:* And upon the hopes of that, he bids them *to lift up the hands that hang down, and ſtrengthen the feeble knees.*

Yet, Fifthly, Some *Chriſtians* have had, and you *may have* actual *joy at that preſent in the midſt of your afflictions.* Theſe Two, *great Tryals*, and *great*

Joyes, may well meet and ſtand together, in the heart at once as in divers reſpects: For the Apoſtle hath reconciled thoſe two, 1 Pet. 1. 6. *Wherein ye* [*greatly rejoyce*,] *though* [*Now*] *for a ſeaſon* (*if need be*) *ye are in heavineſs through manifold temptations.* That ſpeech [*wherein ye greatly rejoyce*] reacheth and *riſeth* higher then to an accounting it *matter* of joy, about what is to come; but doth further abſolutely, ſpeak of joy for the *preſent.* And therefore to have the *affection of inward joy* it ſelf greatly raiſed up; and yet at that inſtant, in the ſame [*Now*] as he ſpeaks, in *outward* reſpects, *to be in heavineſs*, are compatible. And 1 Col. 11. The Apoſtle ſpeaks of *ſuch a glorious power*, accompanying the Saints in tryals, as ſhall work *Patience* and *Long-ſuffering with* JOYFVLNESS: And why elſe doth the Apoſtle

Apoſtle, alſo ſay, *Rejoyce in the Lord alwayes, and again I ſay rejoyce.* He contents not himſelf to have ſaid it *once*, as if to have them rejoyce, a little; but he profeſſeth to ſay it *again*, becauſe they ſhould rejoyce abundantly; and this [*always*] and therefore in all *times* and in *all conditions*. Of the coexiſtence of which two himſelf propoſeth himſelf an example: *As ſorrowful, yet alwayes Rejoycing.*

IIII. BRANCH.

Some eminent *Properties*, or *ADJUNCTS* of *Patience*, which added, do make *it*, and its *work*, *Perfect*.

1.

WHen a mans Spirit is *brought to doe theſe things with eaſe*: ſo as he ſhall

not need to chide his Spirit into a *Patient frame*, nor *force* himſelf into it. But like as *Ezra* is ſaid to be a *ready Scribe*, Ezra 7. 6. that is, he was *perfect* at his work; his heart was *prepared* for it, and inured to it, v. 10. Thus *Patience* hath had a *perfect Work*, when it frames the heart to a *Readineſs* to thoſe actings forementioned. Thus the Apoſtle, Acts 21. 17. *I am not only* [*ready*] *to be bound, but I am* [*ready*] *to dye at Jeruſalem, for the Name of the Lord Jeſus.* His heart was ſo fully prepared, as he ſtuck not at all at it; yea, it was an heart-breaking to him, that his friends ſhould offer to diſſwade him. *What mean you to break my heart?* &c. 'Twas his being inured to *endurance*, and *Patience*, that had begotten that *Habit* of it in him: his heart was not to ſeek for it.

l.

2.

A *ſecond Adjunct* or Property which adds a perfection to all theſe, is when the *practice* of it is *DURABLE*, and hath ſome *conſtancy* in it.

As firſt, *Not by fits only.* That was *Jonahs* fault. Oh he was a *Broken* humble man when in the Whales belly: but how outragious, when out! In *Moſes*, Patience had its *perfect work*, in reſpect of the *conſtant* exerciſe of that Grace: And therefore it was he had the honour to be ſtiled *the meekeſt man on Earth*: And truly it was not that meekneſs of his *natural* Temper; nor meerly as a moral virtue in him, for which he is ſo extolled: though theſe might contribute thereto: But it was a *Grace* that was *Spiritual* in him, the *Grace* of *meekneſs*, and conſequently of *Patience*, which the holy

Ghoſt had wrought in him, and which he by ſufferings had *learned*. And my reaſon among others, principally is, that he was a *Type of Chriſt* therein, according as Gods promiſe was to *raiſe up a Prophet like unto Moſes*; *Like*, as in other Eminencies ſo eſpecially in *this Grace*; ſo which as *Moſes* is commended there, ſo Chriſt in the Evangeliſts; and therein propoſeth himſelf as an example, *Learn of me for I am meek, &c.* Now how *CONSTANTLY* did *Moſes*, bear *along* with that perverſe, murmuring, and *rebelling* Nation both againſt *God* and *himſelf* with an invincible Patience and ſtill interceded for them and thus Chriſt doth *with us*, and *for us*. And although we read how *Moſes* was, and could be ſometimes angry, yea, *exceeding wroth*, as the words are, (where I gave the collection out of *Aim-*

worth

worth) yet it was often in God's cauſe; and ſtill but ſo as the uſual and conſtant frame of his Spirit was otherwiſe, for which he had *that* renowned *denomination*; and never was greatly out, or overcome with impatiency (we read of) *but* once, *Num.* 20. 10, 11. compared with *Pſal.* 106. 32, 33.

Secondly, *Patience* is then *perfect, when it continues to the end.* As a *Colour* is ſaid to be *perfect*, when 'tis *Durable*, as a *Dye in grain*; or as the *Indy* colours, which while the cloth remains, they *ENDURE*. Now it is *he that endures to the end*, Math. 24. *that ſhall be ſaved.* You ſhall therefore find that unto *LONG-SUFFERING, Patience* is added in two ſeveral places, 1 Col. *Strengthened unto all Patience* and *LONG-SUFFERING. Patience* there reſpects the *weight* or *grievouſneſs* and heavineſs of the *affliction*, we are

under: And *Long-ſuffering* reſpects the *duration*, and *time*. The other is in an *inſtance* of the Apoſtle of himſelf, 1 Tim. 3. 10. *Thou haſt known my long-ſuffering, charity, patience*. In 4 Jam. 7. 'Tis ſaid of the *Husbandman* (whoſe caſe is made the *perſwaſive* unto *Patience*) *he hath* [*LONG*] *Patience*. This is a perfection indeed to bear *long*, and *to the end*. *Be thou Faithful to death*, Revel. 2. 10. To carry a *great burden* a *quarter* of an hour is an effect of ſome patience; but to carry it a *day*, or more, or for *a week*, there is *long-ſuffering*? Why is it ſaid, that *When you have done the will of God, you have need of Patience*: but becauſe, ſtill, in the *laſt part of* your life, after an *active life* for a long while ran through, even then when you are near *the promiſe*, your patience may be then at laſt, moſt of all put to it.

P.

9.

A third *Property* or *requiſite* to *perfect Patience*, is, that it be *univerſal*; which is either, when a man hath been *every way tryed*, and hath paſt thorow all ſorts of Tentations: Or when he hath ſtill come off with *Patience in* ſome good meaſure, in *all* thoſe, wherein he hath been tryed, although his tryals have not been of all ſorts. A mans natural Spirit will help him to be patient in *ſome things*, but in *other* things his heart is weak, and cannot bear; Oh not ſuch ſuch a *Croſs*, of any other. But it is certain, As GOD tried *Abraham* in his *Iſaac*, ſo GOD will the *Sons of Abraham*, in what is *deareſt to them*: and yet enable them to bear it, (as 1 *Cor.* 10.) and goe thorow therewith. Hence in the Epiſtles you meet with [*ALL*] added to *Patience*, and

and *long-ſuffering*, both when Patience is *prayed for*, as 1 Col. and *exhorted unto*, as 2 Tim. 4. 2. But though this *univerſality* is to be prayed for, and exhorted unto, as that which makes it perfect; yet it is well, if in the great trials of our Lives, we come off with *ſome Patience ſutable*; and from henceforth reſolve with endurance ſo to do; and ſo much is expected: And it may ſeem ſtrange, that many that ſhould be able to bear great trials between GOD and them, with much quietneſs and ſubmiſſion, are yet eaſily diſadvantaged, upon ſmaller occaſions between *men and them*: For which ſome reaſons might be given.

IIII. Sect.

IIII. Section.

ALthough I have diſpatched the ſubject I firſt intended, yet I find my ſelf obliged to proceed a little further in the opening the fifth verſe, in order unto a relieving againſt a great *DISCOURAGEMENT*, which I know hath or may have been in many Readers hearts, whilſt I have been thus diſcourſing theſe great things, about the *Perfect Work* of *Patience*, &c. And alſo to leave behind me, the moſt appoſite *DIRECTION*, *how to obtain this Patience*, in the perfect work of it: and I will not goe out of my Text for theſe things, neither.

An

An Expoſition of the 5. verſe.

If any of you lack Wiſdom, let him ask of GOD, *that giveth to all men liberally, and upbraideth not, and it ſhall be given him.*

¶.

THe *Diſcouragement*, I know is, *Oh how remote are, and have our hearts been, from this perfect work of Patience*! Which yet ſome Saints have in ſo great a meaſure *attained*, as thoſe great examples given have ſhewn, both of Saints out of the Old and New Teſtaments: what then ſhall I *think* of my ſelf *for the preſent*? (will ſuch a Soul ſay) or for the *future*, what *ſhall I doe*?

Why truly, GOD hath provided ſufficiently in the Text for *Anſwer* to theſe *Queries* and *Complaints* of yours, whereby both

both to *relieve* you *againſt your Diſcouragement*, at your want of the *exerciſe* of theſe things: And alſo to *direct you to* the moſt *proper* and effectual (if not the only) *means* to obtain them.

1. As to this preſent *Diſcouragement* about your want, and ſo great falling ſhort of this hitherto, (which you are ſo ſenſible of) Thoſe *firſt words* in the Text [*If any of you lack Wiſdom*] will be found greatly ſpeaking to your relief therein.

2. As to a *Direction* what you ſhould doe for the future to obtain it, thoſe other words, *Let him ask of GOD*, point us to the moſt *proper* and *effectual* remedy and *way of ſupply* in the caſe.

3. With this great *Encouragement* added; firſt drawn from the nature of GOD, [*Ask of GOD that giveth to all men liberally, and upbraideth not*] Then ſeconded

ed with this Promiſe, [*And it ſhall be given him.*]

Of theſe three *HEADS* of what follows, briefly.

I. To the Diſcouragement.

¶.

THe opening of theſe words [*If any of you lack Wiſdom*] will greatly conduce to eaſe your heart as to *that*: The effect of which, is, that the Apoſtle plainly ſuppoſeth, *that true believers* may both, *really*, and in their *own apprehenſions* eſpecially, be *found greatly lacking in point of Patience when Trials doe befall them.* And this I am ſure hath reaſon to relieve you in what is like to be the great diſcouragement that uſually falls out.

This to be the *ſuppoſition* of the Apoſtle, is made good by opening four things.

1. That by *Wiſdom*, here, is plainly

plainly meant *Patience*; together with the *perfect Work* of it, which he had ſpoken of.

2. That he ſpeaks this unto thoſe *that* were *true believers*. [*If any of* [*You.*]

3. How it may or can be ſaid, that true believers, who *have all Grace* and the principles thereof in them, to *lack* ſuch or ſuch a grace.

4. The intimate reaſon and occaſion, upon which the Apoſtle utters himſelf in this ſuppoſition, [*If any, &c.*]

2.

For the firſt, *Wiſdom*, ſometimes is taken *largely* for all *Grace* and gracious actings, *whatſoever*: Sometimes *ſtrictly* for a *particular Grace*. To find out the difference of which, the meaſure is to be taken from the *ſcope of the place*, where either of theſe is mentioned. Now *wiſ-*

dom,

dom, in this place, is to be taken *ſtrictly*, that is, for that *particular Grace*, or piece of gracious *Wiſdom*, whereby to *know how to be able to manage a mans ſelf under Trials, eſpecially great, ſore* and *ſudden ones*, *Patiently*: (which is done when we have taken in, and digeſted by Faith, ſuch *principles* as our Chriſtianity affords (plenty of) as *grounds*, that inſtruct, and enable the Soul, joyfully to entertain ſuch Trials and Tentations, and to endure and goe thorow them, with a conſtancy of joy). For look as the word [*Grace*] is taken, either *ſtrictly* or *largly*, that is either for *all Grace*, and yet again for *any* or every *particular Grace*, each of which are called *Grace* alſo: *As ye abound in every Grace, ſo ye abound in* [*this Grace alſo*]. Thus, All *Grace* is called *Wiſdom* in a *large* ſenſe, (as uſually throughout the Book of Proverbs,)

verbs,) But withal, a *particular Grace* is called *Wiſdom* too, as the third Chapter of this Epiſtle, ver. 13. ſhews. The *Grace* of *meekneſs*, ſhewn in *ſpeech*, and *converſation*, he ſtiles it [*meekneſs of Wiſdom*] or a *wiſe meekneſs*, or a *meekneſs* accompanied with, and proceeding out of wiſdom. And thus *Calvin*, and moſt others, underſtand *wiſdom*, here, in this my Text, of this ſpecial Grace: The ſcope and coherence with the former words carrying it thereunto. *True Patience* being from ſuch a *Wiſdom*, as whereby the Soul hath the *skil and ability to mannage a mans ſelf patiently under Tentations*, to ſuch an iſſue, as that Patience ſhould have a *perfect work in us*; and unto *this*, it is here to be reſtrained: For *this Grace*, it is, he had been, and ſtill is diſcourſing of.

Sapientiæ nomen ad circumſtantiam præſentis Loci reſtringo. *Calvin* in Verb.

And there is a *ſpecial* and more peculiar *reaſon*, why this skill

of *Patience* ſhould be *ſtiled Wiſdom*, in a more eminent ſenſe. For what he had before uttered of *rejoycing* in afflictions and tentations, and exhorted unto, that *Patience* ſhould *have it's perfect work*; theſe things being the hardeſt leſſons in *Chriſtianity*, do therefore need and require the higheſt *principles* of *Divine Wiſdom*, both *Doctrinal* and *Practical*, to be deeply inlayed and fixed in the Soul, *ſo* as to *bow* and frame the heart unto a real *practice*, and *willing* performance of ſuch *Dictates*, and *conformity* thereunto. For then it is that *knowledge* is tearmed *Wiſdom*; and for that reaſon it is, that our *whole Religion* is ſtiled *Wiſdom*, becauſe it reſts not in bare *Notional knowledge*, (which is a differing thing from *Wiſdom*) but makes men *proportionably* wiſe to the practiſe of the things, in which it inſtructs. And particularly

larly, this *skill* of *enduring* Tentations (ſuch as hath been deſcribed) doth deſerve this ſtile more eminently, for it ſo far outvies, and is above the ſphere of all Principles, whether of *Philoſophy*, or what other profeſſion, or profeſſors of Patience whatſoever, who whilſt in a *ſullen Patience* (for all of theirs was no better) they *profeſſed to be wiſe, they became fooliſh*: and Chriſtianity infinitely out-ſhoots them in what they moſt gloried in.

2.

Secondly, That he ſpeaks this to them whom he ſuppoſeth *true Believers*, and unto *them as ſuch*, is evident: Although at the firſt bluſh (as we ſay) the words would ſeem to poynt at and ſpeak to *unregenerate men*, who *wholly want* all true *wiſdom* and *grace*: and ſo the drift ſhould be an intended *Direction to*, or *for ſuch*,

to ſeek true Grace, which they lack, at the hands of God, by Prayer.

But the *Coherence* manifeſtly ſhews, that he ſpeaks to ſuch, whom he ſuppoſeth to be already true *Believers:* For in the next words, he exhorts the *ſame Perſons*, whom he ſpeaks to in theſe words, to *aſk in Faith*; and therefore ſuppoſeth *them* to have true Faith already, whom he directs this Exhortation unto. And otherwiſe it had been more proper, yea requiſite to have exhorted *them* (if he had intended it of *unregenerate men*,) *firſt*, to ſeek *Faith it ſelf*, and then *out of Faith* and *in that Faith* to ſeek for this *Wiſdom*, or Grace of *endurance*. And again he ſpeaks to *them* that were *Brethren*; ſo he calls them. And in this paſſage, ſays; *if any of* [YOU] and ſuch, who being true profeſſors of Chriſtianity were ex-

poſed

poſed unto thoſe *ſundry Tentati-ons* from perſecutions, eſpecial-ly: And 'tis *ſuch*, alſo whom he exhorts *to count it all joy*, &c. and here to *ask* a *Wiſdom* of GOD, whereby to be able to ſuf-fer for their holy profeſſion. Fur-thermore, this *Wiſdom* lying in *Patience having its perfect work* in them, it ſuppoſeth the *perſons ſuch*, as had ſome *Work* of *Pati-ence*, and of other *Graces* begun in them already. And indeed, to have exhorted *Unregenerate Men*, that were as yet utterly deſtitute of *all Grace*, and ſo out of harms way, as to any ſuffer-ings, for the Goſpel; and to *di-rect* them to make this the *firſt* of their addreſſes to GOD, and of their requeſts, that they might be able to *endure Tentations*, and that *Patience* ſhould *have a per-fect work in them*; and ſo to have taught them, *that*, which is the hardeſt leſſon in Chriſtianity, a-

fore ere they had learnt the first letters thereof, *this* had been utterly improper, and a lesson at too great a distance, for men in their *Natural* state, *first* to *learn*. Thus much for the *PERSONS*, viz. That he speaks it unto men already *Regenerate*, and supposed in *the Faith*.

Q.

The third thing Proposed, was, How it could be, he should speak in this manner of *Believers*, *that they should lack this Grace of Wisdom*; whenas, if such, they must be supposed to have all *true Graces* in them: why then should he yet say, even of them, *If any of you Lack, &c.*

Answer, This expression, to say, such and such a Christian, [*Lacks*] such or such a Grace, is not uncouth, nor unusual in the Scriptures; when *he*, (or *they*) have wanted the *EXERCISE* of

of it. For though Christians doe receive the *Principles* of *all Graces*, as 2 Pet. 1. 3. yet they may neglect to *stir up all* graces, or may have been *disused* to the *exercise* of *some*. Why else, and to what end doth the Apostle in the same place stir them up to *add Grace to Grace*, as in verse 5. And in those cases, a Christian may be said, yea charged to *lack* that Grace or *Graces*, which he wants the *exercise* of. For so in the same Chapter, ver. 9. speaking of a *Dozed* negligent professor, though *true*, he useth this very language of him, *He that lacks these things* (as I have elsewhere opened that Scripture); For *Idem est non esse, et non uti*: 'Tis all one for *a thing not to be*, and *not to be used, when the being of a thing is wholly ordained for use* and *operation*: Now such a thing is *Grace*; and such a thing if not *used*, is as if it *were*

not. And the oppoſition that is between *adding Grace to Grace*, v. 5. (that is the *exerciſe* of one Grace after another) & *the lacking Grace*, in that v. 9. evidently ſhews, that phraſe to be ſo underſtood, not of the utter want of the *Grace*, but of the *exerciſe*.

9.

The *Fourth thing* is, The intimate *Reaſon or occaſion*, whereupon the Apoſtle doth utter himſelf in ſuch a *ſuppoſition* [*If any of you lack.*]

This will appear by conſidering theſe three things.

Si quis veſtrum non poteſt intelligere *Utilitatem Tentationum*, poſtulet a Deo toibui ſibi tentum. Beda in Locum.

Firſt, In reſpect that he had exhorted to ſo hard and difficult a Practice: *to Count it all Joy, &c.* Which requireth ſuch *high principles*, to be drunk in, about the good and benefit of Tentations, in the *iſſue* and *end* of them; which *principles* muſt alſo have been

been thorowly *concocted* in their hearts, first, who ſhall attain to this.

And Secondly, There being many poor Souls (as of ſuch that were *weak*, and ſome New Converts) amongſt them, whom he wrote to, who might and did *then* (as many *now*-a-days, that yet are ſincere-hearted) in the ſenſe of their own *weakneſs*, find and apprehend themſelves ſo far off, and remote from ſuch high principles, and attainments; and therefore upon *his* thus diſcourſing, were like to be utterly diſcouraged; thinking with themſelves, (judging themſelves by the *preſent frame* of their infirme Spirits) both that their hearts had never yet, nor would ever be wrought up to this Pitch. *What to count it all joy!* (think they) is *that* it, you exhort us unto? Alas! our hearts tremble at the very thoughts of entering

entering into ſuch ſudden, and ſo great tentations, as you here forewarn us of. And of all *graces elſe*, it is this, of a *Patient ſuffering* frame, and *ſtrength* of Spirit thereto, that is and hath been our *want*. This is it [*WE LACK*] nor doe we know how to manage our ſelves wiſely, under ſuch Trials; ſo as to glorifie GOD; yea, and not ſhamefully to diſhonour him: Nay, if we ſhould fall into ſuch trials, and ſufferings, we are liker utterly to *fall away* under them, rather then to *rejoyce*, when we *fall into* them.

Further, Thirdly, There might be many *ſtrong Chriſtians* (as to the active part of the life of Chriſtianity) who yet might be to ſeek as freſh Souldiers, at the firſt, when ſuch trials come unexpectedly, and thick and threefold upon them; and that they fall into them as *down-fals* and

and Precipices. (And in this dreadful a manner he had ſet them out to them, as impendent on them, as was opened) And even ſuch Chriſtians being ſurprized, might be at a *loſs* at firſt, in reſpect of that *Confidence* of Spirit to bear them, till by Prayer and Faith recollecting themſelves, they ſhould anew obtain or regain this *Wiſdom*. Even ſtrong Chriſtians are apt to be ſtounded at firſt, as men are with a great blow, and cannot well ſtand or keep their ground.

Now unto ſuch (either of theſe) doth the Apoſtle in this Language [*If any of you lack*] apply himſelf; and therein ſpeaks to their very hearts: But eſpecially to the firſt ſort of weak Chriſtians. And indeed ſpeaks their very fears, and moſt inward thoughts and apprehenſions, they had or might have of themſelves: And ſo utters their mis-

misgivings of heart in their own Language. *Oh I lack these things*, ſays the Soul: [*If any of you lack*] ſays the Apoſtle. And it is no ſmall comfort to ſuch, to hear an Apoſtle, from the immediate inſpiration of the Holy Ghoſt, to ſuppoſe, that very true and ſincere Chriſtians may thus be *lacking*, and thus ſurprized.

Thus as to the Removal of their main *Diſcouragement*, which was the firſt thing propoſed.

II. THE DIRECTION.

Let him ask of God.

HAving thus ſpoken their hearts, as to the fears & apprehenſions of themſelves in reſpect of their *falling ſhort*, of this high *duty* of *Joy* and *Patience*, &c. He now *DIRECTS* them to the

the *moſt proper and ſoveraign MEANS*, for the obtaining of it, of all other, and that is *faithful inſtant PRAYER*. [*Let him ask of God*,] *&c.*

And herein alſo he ſpeaks the hearts of *all true* Chriſtians alſo, even of the *weakeſt*: whoſe refuge in all *their wants* is to *cry to God*, for a ſupply of what they lack: eſpecially, when they feel or are apprehenſive of their *lack*, and want in any *Grace*, that ſhould *help them in time of need*. And look what *effectual ſupply* of this Grace in Tentations, all the Apoſtles perſwaſions alone, would not have effected, *That*, *Faith* venting it ſelf, in conſtant and fervent *Prayer*, will bring in and obtain; and their hearts will in the end, be raiſed and wrought up unto: So as they ſhall be *able to abound* in this *Grace* alſo. *Weak Faith*, when it cannot find

find in its heart to ſuffer, or ſo much as to enter into trials, *can yet pray*; and ſo doth beg with deſires *unutterable*, to have *this Grace*, to be *able* to ſuffer theſe trials, in this *joyful manner*, as the Apoſtle exhorts unto. And the weak heart *continning* ſo to pray and importune God, in the end, *THIS ſhall be given him*: As here he promiſeth. I ſhall not enlarge on this further: For when an Apoſtle ſhall ſingle forth a *MEANES*, *And that One ſingle One*, whereby to obtain any eminent *Grace* one needs, *that means* ought to be with all diligence put into uſe and practice: and ſo there needs no more to urge it.

Only obſerve how in this *directive part*, he puts them not upon *praying*, *chiefly* to have *Tentations* and trials *averted*, or kept of; nor to ask *deliverance out of them*, (though that is law-

ful

ful and may be done :) Not a word of *these*, in this his exhortation: but he *draws* the main, and *great intention* of their Souls, unto *praying* for *Grace*, how to be patient and joyful, &c. This as to the *direction*.

III. HIS ENCOURAGEMENTS TO PRAY.

¶.

HIs *ENCOURAGEMENTS*, That by seeking, *a believer shall obtain*, are drawn, *first*, from that *gracious wont and disposition*

Of God, that giveth to all men liberally, &c.

As being *a God*, 1. [That *giveth to all men.*] And this also is to be limitedly understood,

of

of all thoſe men who thus *doe*, *have*, or *ſhall* apply themſelves unto God by faithful and importunate *Prayer*. For he had ſaid firſt, *Let him* [*ask*] *of God*: And therefore Gods [*Giving*] here, muſt be ſuppoſed to be a *giving* to *him that asketh*. Again, although it be ſaid, that *Faith works Patience*, yet it is *prayer*, that fetcheth and brings down the *power from God* into the heart, that works both *Faith* and *Patience*, and all. *Prayer* is the *Midwife*, by which, *Faith* the *Mother*, brings forth *Patience* in the heart.

Cum dicat *omnibus*, intelligit, *qui petunt*, Calvin in Virba.

II. His gracious diſpoſition in giving, is further ſet out.

1. That he giveth *liberally*. The word ἁπλῶς, both ſignifies a *free-hearted giving*, in a pure way of *ſimplicity* of heart; as being neither moved by any reſpect in us, as of worthineſs, or the like: But *ſingly*, and *ſimply* out

out of such *motives* and *considerations*, as are *in his own heart*, and which his own great and *gracious divine Nature* prompts him to: *FREELY*. We generally use to say, [*out of his free Grace*,] which comes all *to one*, with the import of the *word*, which the Apostle useth here. Therefore make *that Grace*, as thy plea to him in thy Prayers for it, or whatever else thou seekest at his hands.

2. It signifies *largely*, *abundantly*, *liberally*, [*RICHLY*] as the word is used in 2 *Cor.* 8. 2. And so *translated* there. You have both in that passage of *Davids*, 2 Sam. 7. 21. *According to thine own heart* (there's *freely* or *simply*) *hast thou done all these GREAT things.* (There's *Liberally.*)

AND UPBRAIDETH NOT.

THat's a second *property* or disposition in God & his *giving*; The sense whereof is, *First*, that when he hath given *liberally*, never *so often*, nor so much, yet he *upbraideth not*, as men are wont to doe. Among men, he that is most liberal, yet if the same man he hath formerly given unto, will come often to him to be relieved, in the end he (at least) will excuse himself, or else say, *Why do you come so often, thus again and again?* Which is a tacite and implicite way of *upbraiding* or insinuation of foregon benefits. Surely,* *Cal-*

*NEC EXPROBAT] Hoc additum est, Ne quis deum sepius adire metuat; qui ex Hominibus maximè sunt Liberales, tametsi identidem quispiam juvari se postulet, priora beneficia commemorant:

atque ita excusant IN POSTERUM. *Calvin* in verba. Vel certe ideo addit nequis deum sepius adire vereatur (*Calvins very words*) nonne enim dicit, jam toties dedi; quid adhuc me obtundis? Ut solent homines, etiam qui maximè sunt liberales (*Calvins very words again*) Sed Deus ut est Fons inexhaustus, ita ad dandum, modo petas sicut oportet, paratissimus, imo ipse ultro nos invitans ad semper petendum, &c. *Æstius* in verba.

vin

vin, and *Æſtius*, from him, have *hit it*: who put this ſcope and drift upon this Clauſe, *That no man ſhould be afraid, or ſolicitous to come, though never ſo often, to this free and generous Giver*: nor be *diſcouraged* within himſelf, that he ſhould need to come ſo often to him; nor forbear to *continue* his inceſſant *importunities*, though it be never ſo *long a time*, ere he obtains.

And thus underſtood, it is as if he had ſaid, *God is ſo free, ſo ſimple-hearted and liberall in giving, as the oftner you come, the welcomer; eſpecially when for* Grace: yea, *HE* hereby inviteth us of his own free heart to come *alwayes*; to ask, and *pray continually* and inceſſantly, as that *Parable*, Luk. 18. 1. made on ſet purpoſe, ſhews. So then, a frequent, conſtant, importunate *continuing* in *prayer to obtain*, is hereby exhorted unto.

A ſecond ſcope in his adding this clauſe, is, That though we find, that *God* doth *indeed upbraid impenitent* men for *their ſins* (as Chriſt thoſe Cities) yet he never did, or ever will do any ſinners, in this caſe wherein it is propoſed, namely, *when they* ſhall come and *humble themſelves* for their ſins, ſeeking for *more Grace*, to *help in time of need* againſt their corruption; and this, much rather then for *deliverance* from or out of troubles: in this caſe, he will not twit them with any of their unworthineſs that hath been paſt: He *will paſs* by their iniquity, and *not upbraid* them. And this is a *great encouragement indeed*. For the guilt of ſin, and former ingratitude, do above all things, deter men, from coming to God, leaſt He ſhould *remember* their iniquities, and upbraid them, with them.

And

And it ſhall be given him.

HE *follows* and confirmes this *hope* of *obtaining* with this ſure and certain promiſe [*And it ſhall be given him.*] For when the Souls of men, being made thorowly *apprehenſive* of their own wants of a *Grace*, are carryed forth (to chooſe) to *ſeek for* Grace, or *ſuch* or *ſuch* a *gracious diſpoſition*, and that *before*, and above all deliverance out of the *trials* they are in (as was afore obſerved, the Apoſtle had directed): In this caſe, *God* that is the *God of all Grace*, is the moſt ready *giver of Grace*, that he is of any thing elſe. There are no requeſts more pleaſing to him, or that ſuit his *divine*, and *bleſſed* diſpoſition, ſo, as *THIS* doth of praying for Grace as thus ſtated. For the beſtowing and giving of Grace, thus prayed for, doth

tend, above all things elſe, to the glorifying of himſelf: And it is the ayming thereat, that muſt and doth carry out ſuch an heart, to make *this*, to be the *Top* and *Chief* of its moſt earneſt *petitions*. *The God of Grace, is the moſt free of Grace.* Thus Chriſt ſayes, *If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give* [*THE HOLY SPIRIT*] *to them that ask him?* *Our Apoſtle* hath alſo told us, *that though the Spirit that is in us luſteth to envy*, that yet *God gives more Grace*; that is, a counterpoiſe of *Grace* unto that luſt, unto all them that *humbly* ſeek for it, as Chap. 4. 5, 6, 7. *Do ye think that the Scripture faith in vain, the Spirit that dwelleth in us luſteth to envy? But he giveth MORE GRACE. He reſiſteth the proud, but giveth Grace to the HUMBLE.*

I shall now go forth of my Text, but to fetch in *one thing*. I observe when the Apostle particularly comes to that part of his Prayer made for the *Colossians*, that they might have *all Patience and Long-suffering with Joyfulness* (which exactly agrees with what is the matter exhorted unto in this Text) He implores the *GLORIOUS POWER OF GOD*, in these words, Col. 11. *That ye may be strengthened with all might* [*ACCORDING TO HIS GLORIOUS POWER*] *unto all PATIENCE and LONG-SUFFERING with JOYFULNESS.* And to draw and fix your hearts on this *Glorious Power* of GOD, and point your *prayers* thereto, is *the thing*, which I mean & intend.

And indeed the consideration of this *one thing* will have a general influence into *ALL* those

three *Heads*, have been treated of in this laſt fourth *SECTION*.

1 *Head.* As firſt, It may be no great wonder if many of us have been ſo *deficient*, and *LACKING* in this Grace: For it is not an *Ordinary Power*, ſuch as in ordinary walkings holily, doth aſſiſt us; but a *GLORIOUS Power* is requiſite to perfect this Grace: which argues this to be ſo *difficult* an *exerciſe* above any other; and that our Natures are infinitly remote from it, of our ſelves; which we not minding, nor conſidering, have not perhaps, with anſwerable vehemency implored the aid of ſo Great a *Power*. And ſecondly, This gives us a *clear reaſon*,

2 *Head.* why *prayer*, of all other *means* ſhould be *directed* by the Apoſtle, and extraordinarily ſet upon by us, as the moſt *effectual*, yea, as an *only means* to obtain *this*. For ſeeing that Power lyes out of our ſelves, in GOD, which muſt effect

this

this in us; then surely nothing can be judged so prevailing as *Faith* and *Prayer*, which are the *Graces in*, and *by which* the Soul going out of it self, in a sence of its utter insufficiency, supplicates the Grace in Gods heart, to exert this *power*, of his good pleasure; and so do draw it forth, and bring it down into the *Heart*. And then thirdly, This gives us the highest *encouragement*, that we may obtain this perfect work of it; however remote from it, the present temper of our Spirits may seem to be to us: Seeing *that no less then such a glorious power is requisite to effect it in the strongest Christians*; *And a power so glorious is able to work it in the weakest.* 3 *Head.*

Let us Pray therefore with all vehemency, for our selves, as the Apostle did for those *Colossians*, that this *glorious power* may come upon us, and *strengthen* our *inward*

Ephes. 4. 17 ward man, (as 'tis elſwhere) *with all might*; which *might* in us, is the *effect* of that *power* in *God*, as the *cauſe*.

For as this Patience is to be an [*All Patience*,] or elſe it hath not its *perfect work*: ſo this *MIGHT*, it muſt be an [*all might*] you muſt be ſtrengthened with, unto ſuch A *Patience*, or you will not be perfect at it. That *MIGHT* you had in *ſuch or ſuch* a *Tryall* will not ſerve to ſtrengthen you againſt the next tryall that ſhall come: But you muſt ſtill have a *new ſpeciall might for every new tryall*. Your dependance, therefore is great upon God, for this *perfect work of Patience*: And yet your encouragements are great. For as it muſt be, that, if God will pleaſe to ſtrengthen us, under any *great unuſual* Tentations, that he ſhould put forth no leſs then this [*Glorious power*:] So we have

have heard, how, in our Apoſtle, he hath promiſed, *he will give it*, and give it *freely* and *liberally* to them, that make it their main, conſtant, earneſt buſineſs, to ask it: And therefore, his *Grace* (if applyed to) is engaged to put this *POWER* forth.

It cannot but be a great ſupport, to a *weak heart*, that finds it ſelf ſo remote and diſtant from ſuch a work of *Patience*; and weak alſo in compariſon of finding ſuch an *inward might*, that it ſhould have Ground and *Cauſe* to think and to believe, that Gods *glorious power* is engaged moſt *freely*, to be *abundantly* and *readily* put forth, if continued to be ſought unto. Why, *this* (ſays the weak heart) *will do it*: namely, this *glorious power*: And I have found by ſome Tryals already, that *the ſtrong* God and a *weak* heart will be too hard for any thing; yea, for the whole World.

And

And therefore, when you think your present trials, that are come *upon you*, far greater then you can bear, think withall of the *glorious power* of God, that is at hand to help you. 'Tis a great word, *That*, his [*GLORIOUS POWER*]: A greater attribute could not have been named or found out for our comfort. And is a word of *vertue*, *force* and *power*, to hearten *to*, or *against* any thing whatever. 'Tis true, thy present trial may be, and is above that inward strength, which serves and hath served hitherto, to act thy graces, in thy ordinary walkings with God, holily and sincerely. A child may by its ordinary strength be able to walk up and down a room, by stooles (suppose) supporting it, without any other extraordinary help: But if it be to goe up a pair of Staires, the strength that enabled it to these lesser performances,

nances, will not be ſufficient hereunto: He muſt be carryed nd held up in the arms of one who is ſtrong and mighty. And o it is here. That other part, of ur *Chriſtian obedience*, the active ife of a Chriſtian (prayed for by he Apoſtle in that place to the *oloſſians* alſo, whereby he walks *ruitfully*, &c. as in the ſeventh erſe of that chapter, requires in-eed *Gods power*, for by it, it is, *e are kept unto Salvation, all-a-ing*: But when it comes to *Pati-nce*, and *Long-ſuffering*, and *LL PATIENCE*; and that ſuch *trial* comes, as will try *all Pati-nce* in you, *then* it is He makes ention of that *glorious* Power, nd not afore: For it muſt be no ſs that muſt go to that, then ods *GLORIOUS POWER*. And e promiſe therefore is (in ſuch caſe) that the *SPIRIT OF GLO-* ſhall reſt upon us, and not e Spirit of *Grace* only, as 1 *Pet.*

4.

4. 14. Relieve and comfort therefore your ſelves with theſe things, and ſpecially with this: That *as your trials abound, ſo this glorious power of God will abound alſo, towards you, for your ſupport.*

AMEN.

FINIS.

Some *Slips* and *Omiſſions*.

PAge 4. Line 11. For *ſtrongeſt*, Read *ſtrangeſt*.

Page 18. Line 15. After *to Patience*, Read *Let Patience have but its perfect work, and that alone will make you eminently perfect. And his ſcope, &c.*

Page 24. line 25. For *And they*, Read *And now they.*

Page 58. line 16. After *In the world*, Read *Which he had reckoned up.*

Page 90. line 21. After *Diſcouragement*, Read *For this cauſe we faint not.*

Page 99. line 9. For *Spiritual*, Read *In Glory.*

Page 106. line 1. For *But yet for all my*, Read *But for all he knew my.*

Page 109. line *ult.* Read *His meaning further A.*

Page 111. line 18 After *So long*, Read *The Lord gave, and the Lord hath taken: Bleſſed*, &c.

Page 119. line 12. After *Sums up*, Read *The Frame of his Spirit.*

Page 131. line 20. Read *Unto Patience, LONG-SUFFERING is added.*

Page 148 Margin. For *Toibi ſibi tentum*, Read *Tribui ſibi ſenſum.*